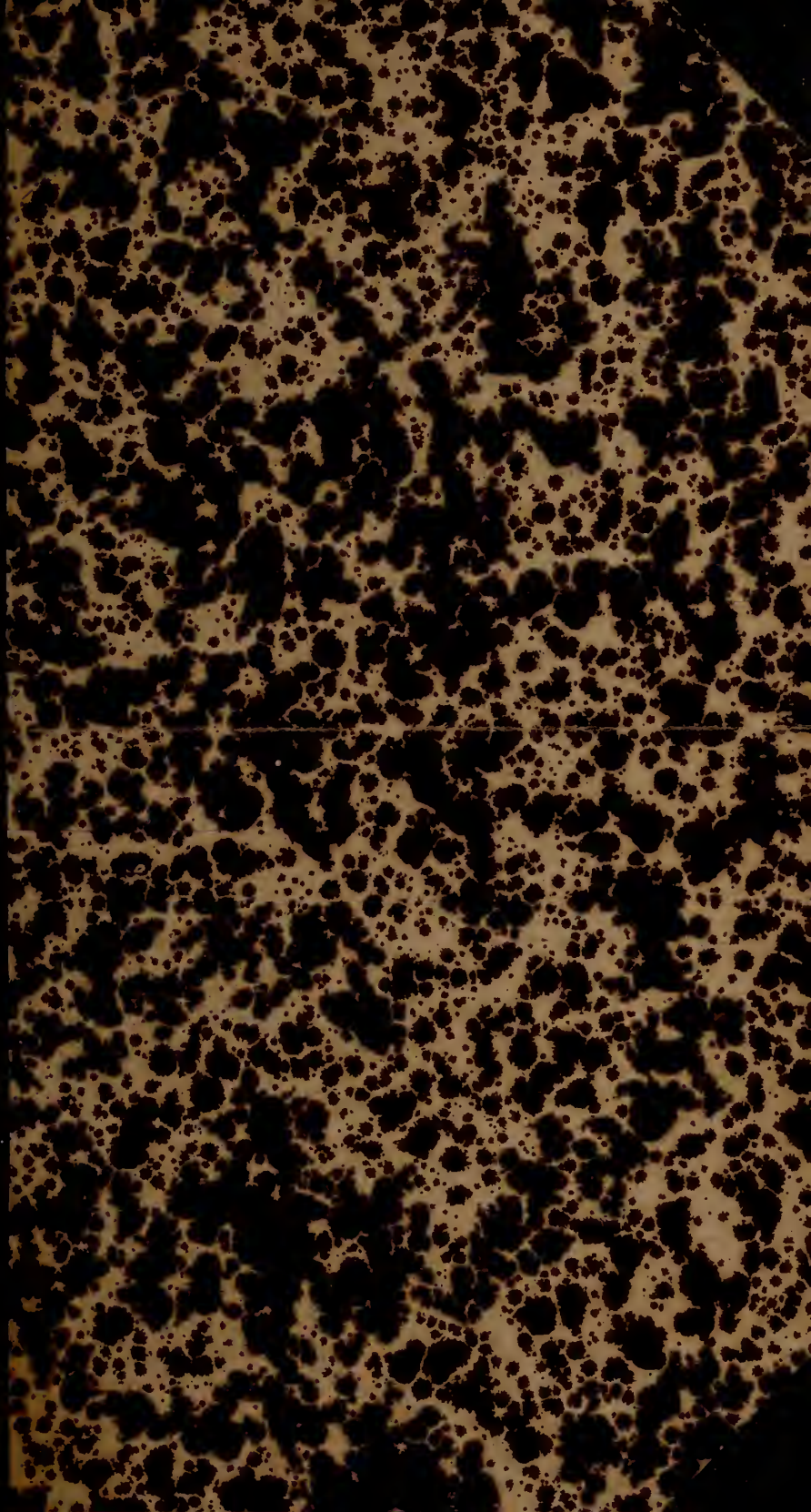

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THE

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VOLUME LXXIII. — NUMBER 7

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THE

MISSIONARY HERALD.

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MICRONESIA — A DELEGATE'S REPORT.

MR. BAILEY, the delegate sent by the Hawaiian Board, by the last trip of the *Morning Star*, to visit the different mission stations in Micronesia, has made a pretty full report of what he saw of the condition of the people and the progress of the evangelizing work. Various extracts, gathered under different headings, may serve to give a more distinct impression than, perhaps, most readers have of the field, of trials which cultivated and refined Christian laborers must encounter when they go among such a people, and also of the success which has attended effort, of results which have already been attained, and of the work remaining to be done.

DEGRADED CONDITION OF THE PEOPLE.

It may be doubted whether most even among constant readers of the Missionary Herald realize how debased is the condition of Pacific islanders when Christian laborers first go to them. It may have been too much forgotten, that such trials as the first missionaries to the Sandwich Islands met, among nearly naked savages, more than fifty years ago, the first who go to unevangelized islands in Micronesia are likely to meet now. A few passages from Mr. Bailey's report may serve to set this matter in its proper light, and to enlist renewed sympathy and prayer for those who give themselves to work for Christ in such a field. Of Tapiteuea, in the Gilbert group, occupied by Hawaiian laborers, he says: —

"The population of the island in 1874 was 6,170, and the greater part of them are wild pagans, who consider clothing a badge of shame, intended to hide some deformity, and a hindrance to the display of the very numerous and ghastly scars received in their ever recurring quarrels.

"The people are ranked as Christians and pagans, and the one part is adverse to the other in many respects. The heathen seem as unconscious of their nakedness as are the cattle."

Again he writes: "The farther you go north in the Gilbert Islands the less you see of the horrid scars which on Tapiteuea disfigure, or as they think distinguish, all the male sex. But at the same time, as you go north, there seems a

greater intent to kill than at the south, where the intention seems to be rather to lacerate and make the most horrid wounds, those which will produce the greatest amount of misery. . . . . One singular propensity of an excited Gilbert Islander is to bite off noses. This accounts for the great number of noseless persons one meets. A few years ago one of them, in his wrath, climbed up and bit off the nose from the figure-head of the *Morning Star!* It has since been replaced with one of lead."

"It must be noted how the people come around the missionary on these islands, and pour into his house and yard, with their very disagreeable presence, and make themselves familiar to annoyance. The missionaries are very patient with them, and have much of this sort to bear. They do not, however, allow those who are quite nude such privileges, except sometimes, in the case of chiefs, who are spoiled children in a superlative degree."

Respecting some of the Caroline Islands west of Ponape, where Ponapean missionaries have been so greatly prospered in their recent work, Mr. Bailey writes: —

"As we were examining the candidates, Mr. Sturges asked the question, 'Can we receive these so nude people into the church?' The dress of the men was, for the greater number, simply a maro, though some had on the native mantle; the women had only a pau [?] in the style of Hawaiians formerly, with now and then a bead belt, except in a very few cases of those who had a calico dress. This is a general description of the Mortlock dress, with the addition of various ornaments about the head, neck, and ears. The face, dress, and everything about them, it should be understood, is more or less thickly smeared over with turmeric. No trading vessel having been here for two years, they have had no opportunity to provide themselves with Christian apparel. No consciousness of impropriety appeared; and we could only receive those whom we believed Christ had already received."

A BRIGHTER SIDE — THE MORTLOCK ISLANDS AND PEOPLE.

The character of these Mortlock Islanders, however, would seem to be very different from that of the Gilbert Islands' people. The report states: "The whole population of the group is supposed to be about 3,500. Three years ago teachers were first left among them, at that time a perfectly heathen people. Now the whole people may be said to be Christianized. We can only wonder at the gracious work of God. All our intercourse with them was of a very pleasing kind. We were constantly among them, and were often exposed to any evil deeds they might choose to perpetrate. It would seem that theft is mostly unknown. The people are as yet simple and unsophisticated, and show no repulsive traits. Among themselves, there appears to be the greatest harmony and good feeling. How could it ever have been dangerous, as stated in Findlay's sailing directions, to go among them? As we saw them they were simple and inoffensive."

"Like all the Mortlock islets, Oniop is a narrow strip of land, in a line with the reef encircling the lagoon, and is covered with a magnificent forest of cocoanut, bread-fruit, and jack-fruit trees, with some pandanus, etc., etc. It has also a large common taro patch in the centre, from which the people get a good supply of food. These taro patches are supplied with water from ever recurring

showers. The surface of the sand near the shore is elevated for a few rods in width, two or three feet above high-tide, while the centre of the islands, where the taro patches are, is depressed to near its level. The almost continuous village is scattered along through the centre of the island, in the deep forest, not far from the taro patches."

In regard to Satoan, another island, it is said: "The island is an exceedingly rich one for this group, and is well husbanded. Here may be seen, in great perfection, the peculiar Mortlock system of dividing up the land into lots, which are surrounded by a slight fence, — sometimes a single card to warn off intruders. Narrow lanes, between the lots, open up from the shore to the village inside; all the houses, apparently, being on common land, while the fenced lots are all along shore. . . . . I cannot forbear to remark on the majestic beauty of the views into the interior of the island, as seen from the shore. The towering trunks of the bread-fruit, jack-fruit, and cocoa-nut trees nearly filled the view, except where an occasional slip of dark shade beyond, and a setting of the loveliest green completed the picture."

ORIGIN OF THE MORTLOCK PEOPLE.

"As to race, one can hardly doubt that this finely framed and often beautiful people are of Malayan stock. Whether their mental habits, language, etc., will corroborate this idea, time and further observation must decide. As yet there has been little time or opportunity for scientific investigation.

"We were here more especially impressed with the beauty of this people. In this respect they are quite unlike the other natives of Micronesia seen by us. Occasionally fine muscular forms may be seen in other places, but nowhere else are the people so universally well formed, or so pleasant of countenance."

HOUSES — CANOES — CHURCHES.

"The dwellings of the people are, as yet, little improved. They are mere thatched huts, the slopes of the roofs reaching nearly to the ground. The ends of the huts are always closed up with an irregular fitting of plank and wattle, fitted illy together, so that one can see the whole inside of the hut through them, and they have light enough without windows. The door is a nearly square hole through one of the planks in the end, just large enough for a person to creep through. A few small mats, and a few simple utensils, are all that is seen in them. I do not suppose the people live in them much. Their canoes are much superior to those of Ponape and Kusaie, and are housed with great care, in great houses, which are found at very regular distances along near the shore, on all the islands. They have given their teachers some of their best canoes, which enable them to travel about on their tours. They have also built for their teachers houses much better than their own. The plank floors are elevated a few feet from the ground, and the sides are usually of plank. The teachers lack no provisions which the natives can furnish.

"Their churches are in some respects peculiar. That at Oniop was new, finished in their best style of art, and is an average sample of the whole. The architecture of the churches is like that of their canoe houses. There is a row of very large square posts, two or more according to the size of the house, set in the ground on each side of the house, at a distance of one third from the

side to the centre. On the top of these posts is a large purlin, often round hewed, running the entire length of the house, supporting the rafters at one-third their height from the eaves. On the top of this purlin a beam lies across the house over each pair of posts. This beam is also massive and square, from its centre springs the king post, which supports the heavy ridge pole. All the large timbers are of bread-fruit. Then the necessary rafters, with smaller sticks crossing both ways, to which the thatch is fastened. The whole is fastened with an abundance of small cord, of the cocoa-nut fibre. The sides — from five to ten feet high — are sometimes of thatch, and sometimes of plank, with plenty of openings for a free circulation of air. All the large timbers are ornamented with various figures, first carved in the wood and then painted red, white, or black. These figures are evidently quite original, being unlike any seen to the eastward. There are a few of the same kind in their canoe houses, but they have done their best on their churches. In various other ways, also, they have shown that they wished to do their best for God. In size their churches average thirty-five by fifty feet, and the main posts are from ten to fourteen feet above the floor, which is raised two or three feet from the ground, and planked with native hewn planks. Their canoe houses are of much the same size, but mostly open at the ends. They are a sort of public house."

At Kutu "we entered a new church, the best one we saw at the Mortlocks, though the sides were still unfinished. The whole inside of the frame, even to the rafters and ridge pole, was elaborately carved and painted, with their quaint devices. The figures were mostly unlike any seen west [east ?] of the Mortlocks. Some of them were a striking and by no means complimentary exhibition of foreigners, as they appear to them. It is to be hoped that before the present order of things shall pass away, some clever artist may photograph them for the public benefit. They are too good to be lost."

PROGRESS OF THE MISSION WORK.

From many passages in the report which bring to view the success that has attended the labors of the missionaries in the islands occupied, a few only can be given here; representing different portions of the field.

Of Marakei, in the Gilbert Islands, occupied by a Hawaiian missionary, it is said: "Mr. Kanoho reports seventy-five church members, and that there is much desire for instruction. Testaments and Hymn Books are in great demand, with no supply. There is as much drunkenness here as in Tapiteuea; but there is also a strong determination on the part of many to hold on to the ways of the Lord. It would seem that this island is among the brightest spots in the Gilbert group."

Of Apaiang, Gilbert Islands, formerly occupied by Mr. Bingham, and since by Mr. Taylor, the report states: "The training school had prospered; the church seemed to be in a good, healthy condition; and the people generally seemed much more respectful and decorous than they had been. We attended church while there in August, and, although the house was not filled, the attendance was good and the people seemed interested; but when we were there in December the house was full, and the interest seemed to have deepened. It appeared as if the heavy clouds were ready to break away, and that an era of light

would succeed in this land, where Satan had made such determined opposition."

Respecting Ebon (Marshall Islands, the station of Messrs. Snow and Whitney), it is said: "We passed one Sabbath here, saw the people in church, and attended an examination of the school, or as it might well be called academy, in which the pupils acquitted themselves well in Bible History, arithmetic, geography, composition, singing, etc., etc. The church, sixty by thirty feet, is a beautiful and commodious building of its kind. It is thatched and has a floor, and its internal architecture suggests, though it may not quite equal, some of similar proportions in the United States, on which thirty or forty thousand dollars may have been expended. It was thought the congregation on the Sabbath of our visit amounted to five hundred. The people seem neat and clean. In the matter of dress, the mat, covering from the waist downward to the ankles, is still much worn by the women, and the long, heavy fringe by the men. But many are clothed, either wholly or in part, in foreign fabrics, of a light character. The apparently intelligent interest manifested during the hours of worship, and the hearty response to the Christian greetings from the Sandwich Islands, were pleasing. Some of the youth in the school give promise of usefulness."

Of Kusaie (Caroline Islands, Mr. Snow's former field), Mr. Bailey states: "One would not fail to see that this is a changed and a Christian people. The number of inhabitants on the island is about four hundred, and there are one hundred church members. The ways of the people are gentle and winning, and it is hard to think they could so recently have been savages."

In regard to Ponape (Caroline Islands, the field of Messrs. Sturges, Logan, and Rand, and formerly of Mr. Doane also), it is said: "The work on Ponape seems more promising than ever before. The Gospel has a hold on the people which will never be lost, but will, instead, go on to a glorious consummation, and will more and more reveal precious fruits. The work has been arduous, the night dark. It has been like laboring in the very fire. How welcome must the breaking day seem to those who have toiled on through the whole, sustained only by faith in the promises of God, led only by Him. There are now thirteen churches in Ponape, containing over five hundred members."

Mokil, Caroline Islands, has been occupied for a few years only, by a Ponapean teacher. Mr. Bailey says of this island and its people: "We were surprised to find a very neat village, with a new, very neat and tasteful church, and many neat and white-washed cottages, standing in the shade of the tall trees, and presenting a very pretty appearance. The village was scattered over some veritable hills, fourteen or sixteen feet high. The whole ground was neatly strewn with pebbles from the beach, and even a ghost of a weed was not to be seen in the village proper. I noticed a very little child pulling a weed which threatened to encroach on the pathway. The taro patches, bananas, etc., are very neatly cultivated. There are about one hundred people on the Island, all well dressed and well behaved. We had meetings with them during the day, and the communion. The Christians of Mokil seemed to be adorning their profession well; and the whole community has an air of order and decency, which is very pleasing."

Pingelap is also an out-station of Ponape, occupied by natives of the island,

who had been at Ponape, became Christians, received some instruction, and went back in 1872 to tell the story of Christ to their own people. Mr. Bailey now writes: "We found the whole population of the island, about one thousand in number, living together in one very compact village, with their police, and only one foreigner — a Manila man — among them. Practically Manassah [the teacher] is king, as he evidently possesses paramount influence; but he seems to be a good man, and uses his influence for good. There is a regular police force, in very stylish hats, and carrying poles to enforce order. The whole population are more or less well dressed. The island is well cultivated. The people were much disappointed that Mr. Sturges could not visit them. . . . . There was a morning prayer meeting conducted by Manassah. After that a meeting for general exercises, at which about six hundred were present in the large stone church. Then the candidates for church membership were examined, as well as circumstances would admit. One hundred and nineteen were added to the church, which consisted of one hundred and ten members before. Then the Lord's Supper was celebrated, after which a large number of infants were baptized."

CONCLUSION.

In closing his report to the Hawaiian Board, having urged the imperative necessity of following up a work so auspiciously begun, in many cases by very illiterate native Christians, Mr. Bailey says: —

"In looking at the work in Micronesia as a whole, one cannot but feel that it is a great work, worthy of all the sacrifices that have been made for it, of all the prayers, and tears, and labors, and sufferings it has cost. In some parts, the glorious day has dawned, breaking out at once from the darkness. In others, where the battle has been harder, the smoke is rolling away, revealing the banner of Jesus in the ascendent, and given promise of abundant success. But we must not forget that in some parts the battle is still raging, amidst darkness and discouragement, while the soldiers of the cross are fainting in the way; and that the need of new recruits is imperative. In all the instructions I have given I have taken the ground, that the first great work to be done is to lead men to Christ; but then to educate them, and send them forth to win others, so that the work might go on till the end of the world is reached, and the laborers sent to the east should meet those sent to the west, and, on the other side of the world, rejoice together as they bear home the harvest. I have everywhere maintained that men come into the church to work for Christ, in whatever way they may find work for him. And God has most strikingly shown [in Micronesia] that he can use very feeble instruments to save men, and that there may be such a thing as trying to reach degraded men from a position too high above them. In the Mortlocks, Mokil, and Pingelap, men seem to have closed at once with the offers of mercy, having none to gainsay, and turn them away from the faith. But these will need to be secured when the enemy shall come in, as he surely will, to try them. Ponape was full of beachcombers from the first, and the battle has been long and hard. But a glorious day is dawning there too, and we may expect to hear wonderful things of that island in the near future. Finally, the work is the Lord's, the missionaries are his servants, and the heathen are his inheritance."

THE HAWAIIAN ISLANDS.

After the death of Mr. Treat, the manuscript of the following article, on the past and present condition of the Hawaiian Islands, what has been done and what is needed still to be done there, was found upon his table. No name is attached to it, but it is supposed to have been prepared for the Herald, at Mr. Treat's suggestion, by one of the brethren from the Islands who was at Boston a few months ago. The statements presented will serve to make more manifest the importance and the promise of the work upon which Dr. Hyde is to enter in the Pacific Institute: —

Nearly a hundred years have passed since the Hawaiian Islands were discovered by Captain Cook. Cook, after allowing himself to be deified by the natives, met with a tragical death in 1779. He was slain in battle by a chief, and some native boys partook of portions of his body, thinking it was dog's flesh. It is fifty-seven years since the Gospel was first introduced there by American missionaries. During the period that elapsed between the discovery of the islands and the introduction of Christianity, the Hawaiians were fearfully decimated by wars and pestilence, and by the vices that were introduced by foreigners. During that period, also, the first Kamehameha subdued all the islands, and brought them under his own rule. As the old heathen warrior drew near to the end of his life, he said to an attendant, who was a foreigner, "Tell me about the white man's God." A native narrator of this incident, in speaking of it said: "White man no say anything." Kamehameha died in 1819, but before his death he said to his people: "Wait, and when the god comes from over the sea, know ye that he is the true God." The missionaries reached the islands in the following year, 1820. Some writer has said, that when they arrived at Hawaii such was the spectacle of utter degradation among the people that the missionary ladies veiled their faces and wept.

We now pass a period of fifty-seven years in the history of the islands, which brings us to the present time, and what is there to show as the result of the Hawaiian mission? Let us note a few facts. In the first place, we have a civil government, the wholesome and legitimate outgrowth of the social order that was developed directly from the teachings of the missionaries, which is recognized, and its independence acknowledged, by the civilized world; a government which, though it might be better, is yet good. We can find no place on earth where life and property are more safe than in the Hawaiian Islands. The Asiatic is safer from molestation in Hawaii than in some other places that might be named. Chinamen never have been stoned to death in the streets of Honolulu. The Hawaiians are, on the whole, law-abiding citizens, though of late there have been signs of an opposite tendency, of which we shall presently speak.

Passing to our Christian work; there are churches, self-sustaining, throughout the islands; with their ecclesiastical polity, their foreign missionaries, and their home mission work, which, however, has not been prosecuted as it ought to have been. Closely allied with our churches are our Sunday-schools, and our Sunday-school associations, with their corps of workers. We may also mention here our public school system, by which the opportunities for a com-

mon school education are secured to every Hawaiian youth, in the Hawaiian language. We have, also, our higher schools and seminaries, for both sexes, in the English language as well as in the Hawaiian. In Honolulu, we have our training school for native preachers and teachers, where we must raise up pastors who shall be in advance of the present class of Christian workers, if we look for progress in the future. We have our Hawaiian teachers in the Marquesas Islands, and in Micronesia, where they labor as co-workers with American missionaries. And wherever they have gone they have honored the cause of Christ.

We may note still further, that there are many other indirect influences of good that flow out naturally and spontaneously, unseen though many of them are, save to the eye of God. They shoot forth like sparkling drops from the depths of a living spring, only to lose themselves in the overflow of the outer current. Some years ago an officer of an American ship was captured by savages on one of the Marquesas Islands. Preparations were being made to take his life, when a Hawaiian missionary arrived on the spot, and succeeded in saving him. A young man of bright intellect, but very dissipated, heard the early morning bell for prayer-meeting, morning after morning, and curiosity prompted him to go and look in, and he sat down by the door. The next day he went in and took a seat a little farther up, — he was becoming interested. The third day he went forward, and took his first step in the new way. It was the beginning of a new life. Another young man saw his aged grandfather go out every morning before daylight. One morning he followed him, out of curiosity, and was led into a prayer-meeting where he met the Spirit of God. A few years ago an American seaman lay sick in a hospital at Honolulu. He heard the old native church bell ring every morning at daylight, and wondered what it meant. When he was able to walk he went out to look into the thing, and before he knew it he found himself in an early morning prayer-meeting, with the natives round him praying and singing in an unknown tongue. It made such an impression on his mind that, under the providence of God, he was converted. Wishing now to do something for the Master, he went down town and gathered a school of Chinese, and helped on the city missionary work; and the work among the Chinese has assumed such importance that the good people of Honolulu have had to send over to San Francisco for a Chinese missionary.

We may not tarry long upon incidents like these. Hawaiian Christians are a praying, simple, childlike people. Their faith is the faith of a little child. During a season of religious interest in Honolulu, in January, 1876, while the writer was on his way to a meeting out of town, he saw quite a company of natives sitting in a circle in a large open field, with their heads bowed down to the ground. Surprised at their singular attitude he rode up to see what it meant, when, lo, it was a prayer-meeting! Every man and woman and child in that circle, in turn, offered a petition, and when they raised their heads they said, reverently, "God is here." It was an appointed day for prayer, they were reminded of it, and there being no house near at hand, they gathered in the field where they were at work, for a few moments of social prayer.

If you go out among the Hawaiian churches to-day, you will find true and tried gold. Jewels there are among them, and though the setting may be rough and unfinished, yet the stone is there, with the new name upon it. Christ

has won a victory there. The thousands that have been saved, and are safe forevermore, beyond the reach of the destroyer, we need not count. The record of the past is secure. The memories of those good old chiefs, and of their people, who stood firmly by the right in times that tried their souls, may well be treasured with honor by their descendants.

But there is another point which the Hawaiians hold, as one of the fruits of the missionary work among them, — the possibilities of the future. The question is often asked, Will they be saved, as a race? We may not be able to answer it. Are we not too apt to gauge our estimate of any enterprise by what it accomplishes for the physical and temporal order of things? We hold to this belief, that whatever is for the highest good of men, or for any race of men, in the life that now is and in that which is to come, is brought within the range of possibility through the ministrations of the gospel of Christ, and there we leave this question. Whatever may be the solution of the problem for the Hawaiian, it is certain that there never was a time before when he took so much interest in it as now. Never did he try so hard to assert his distinct nationality and individuality as now, and this leads him at times into the most absurd errors. Another thought may come in here: Hawaii, with her pleasant climate and ample resources, will not lack a people in the future. What shall be the tone of that future society? Shall it be Christian or not? Shall it be liberal, broad, and healthful, with a high standard, or shall it be the opposite? It will, in all probability, be just what the present generation of Christian workers there make it. Would that we could sink this truth into the heart of every lover of Hawaii. *Now* we have a people there in all respects ahead of every other native race of Polynesia; a people that maintain their own civil, social, and religious institutions, whom Heaven has honored with responsibilities for the future. And through all we have the demonstration of what Christian missions are capable of doing for a heathen land.

But is there no darker shade to the picture? Is there no other side to this matter? Aye, there is another side. Standing over against the triumphs of Christianity are the counter influences that are born of ignorance, united with the vices of Christian lands. The question is sometimes asked, Will the Hawaiians ever relapse into their old heathenism? No, never. The danger is on the other side. We have more to fear from the heathenism and infidelity that come to us from the outside Christian world than from the remains of Hawaiian heathenism. Worse than a pagan is that form in human shape that goes out from the midst of all the advantages of Christian culture, to a people struggling upward to a better life, and puts his arms around them to draw them down into his own loathsomeness. Preceding as well as following the missionary, are these civilized heathen. They go forth like the voice of one crying in the wilderness; they are forerunners, but not like John; and they follow the cross, but not to draw near to it.

Of late there has been developed among many of the natives a disposition to resist lawfully constituted authority. This is a dangerous sign. The strength of the Hawaiians is in a proper appreciation of their natural dependence, and in their ability to maintain self-control and social order. This new element of danger is easily accounted for. Two kings have died of late without an appointed successor, and the question of succession went to the people, who were

not ready for it. Foreign demagogues also stood by, who fanned the flame. The writer has heard a man address a mass-meeting, in a time of intense political excitement, in language like the following: "You natives are an hundred to one against the whites, and you can do as you please with your government and with foreigners." We have heard langnage like this, also, not openly, however: "Play off the native against the white man." It is easy to see how dangerous, as well as wicked, has been the teaching of such doctrine.

Ritualism in different forms, and other isms, have followed the evangelical work in the Islands, as the hunter tracks the deer.

We wot of other things, also, that would cause the ears to tingle if they were repeated; of confidences misplaced; of tendered kindnesses and hospitalities repaid with betrayal and robbery; of the sacredness of the family circle violated and native households scattered. We might make a long list. There are always shadows where theie is light. But we have every reason to take courage, and to look on the more hopeful side. The shadows that lie around the mountain whose sides and summit are radiant with the sunlight, only prove the light. There is shadow because there is light.

One very pressing want that we have felt in our work among the Hawaiians may be mentioned here, — the need of a healthful Christian literature. They have but few books in their own language. An interesting, high toned Christian newspaper ought to be sustained in the native language, as it would be an incalculable power for good.

We might draw ont the record of lights and shadows in Hawaii to a greater length, but perhaps enough has been said. To those who have known the Hawaiians, and the circumstances of their position heretofore, more especially of late years, it is a source of congratulation and thankfulness that they stand as well as they do. We are thankful for the achievements of the past, and we have hope for the future. And for the sake of the past as well as for the sake of the future, in view of the near relations of Hawaii to that island field of missions to the westward, we must still hold Hawaii, like a fort in mid ocean, for the honor of Christ's name.

MRS. ABIGAIL N. HUNT.

The death of this excellent woman, the wife of Mr. Phineas R. Hunt, is thus announced by Mr. Goodrich, of the North China mission, in a letter dated April 5th, 1877: —

"I write to-day for Brother Hunt, and by his special request. You will learn by this mail of the Providence which rends his heart asunder. Mrs. Hunt, after lingering wonderfully, passed away suddenly, March 29th at half-past three o'clock. The funeral was on Monday, April 2d, at 11 A. M., and was mostly conducted in English; though Dr. Blodget spoke a few appropriate words to the Chinese, of Mrs. H.'s love and help, and of her as an example of faith and prayer.

"When I have thought of Mrs. Hunt, I have been much impressed by noting how the mind can conquer the body. She had a weak body, but an unconquerable will (which, in wonderful measure, overcame weakness and

defied death), an excellent judgment, steady faith, warm love, and *deep humility.* She cared well for her house and her husband, until three months past, when her little minimum of strength was spent. Since then, she has received from Miss Chapin the care of a daughter, and has been watched over by her husband with the tenderest solicitude.

"Now that she has left us, let it be written, and let it be pondered by those who are stronger and who shrink from sacrifice, that Mrs. Hunt has stood by the side of her husband for *nearly two score years* of missionary service (27 years of this time in the tropics); always in weakness, often in weariness, frequently under sore trials, though meeting them with a face which showed heaven behind the tears, — burying all her children but one (one of these, her eldest born, a sacrifice on the altar of liberty), and through all has STOOD, and never murmured; STOOD, and never flinched nor drawn back; only wishing, with a great desire, that she were more worthy to do the Lord's work."

To this brief but most fitting and expressive tribute, it is hardly needful to add anything beyond the simple statement that Mrs. Hunt (Abigail Nims), from Conway, Mass. (born at Sangerfield, N. Y., December 9, 1809), was married at Boston, July 26, 1839, and sailed with her husband on the 30th of the same month for Madras, India, where Mr. H. had charge of the large mission printing establishment, conducting it with marked ability, until that mission was relinquished in 1866. After visiting the United States, Mr. and Mrs. H. joined the North China mission, reaching Peking June 13, 1868.

STATE CONFERENCES.

THE representatives of the American Board have received, as usual, a hearty welcome at the annual meetings of the Conferences and Associations in Ohio, Indiana, Michigan, Illinois, and Iowa. Rev. C. H. Wheeler and wife have done valiant service at all these meetings, and have been cordially welcomed. Dr. Bush was also present at the meeting in Springfield, Ohio, and Rev. Mr. Humphrey at the meeting in Fort Wayne, Ind. The Foreign Secretary has been in attendance, with Mr. Humphrey, at Ann Arbor, Mich., Sterling, Ill., and Des Moines, Iowa. Meetings of special interest have also been held in Chicago, Aurora, and Toulon, Ill., and in Davenport and Grinnell, Iowa. In connection with the meetings at Toulon, Mr. W. C. Dewey, a graduate of this year from Chicago Theological Seminary, under appointment to go as missionary to reinforce Dr. Andrus, at Mardin, was ordained as missionary evangelist.

BOSTON ANNIVERSARY.

THE last hour of anniversary day, Thursday, May 31st, from 4 P. M. to 5 P. M., was devoted to the American Board. After a brief statement by the Home Secretary, interesting addresses were made by Rev. Mr. Watkins, of Guadalajara, Mexico, by Rev. Mr. Freeland, of Newton, Mass., and by Rev. Dr. Noble, of New Haven, Conn.

The large and beautiful map, presented recently as both a work and a gift of

love, by Mrs. Winslow, formerly of Ceylon, was unrolled when the meeting commenced, and silently discoursed the most impressive utterance of all during the hour. Dr. Anderson was able to be present, and pronounced the benediction. To some one, who was speaking at the close of the meeting of the absence of Mr. Treat, one of the missionary mothers in Israel remarked, "Who knows but that he was present?" We may be sure, that if he could have spoken, he would have indorsed the animating word received the same morning from Dr. Wood, of Constantinople, "*The workmen fall, but the work goes on.*"

CONGRATULATION.

We cannot refrain from sending our hearty salutations to the Presbyterian Board, rejoicing in their joy in that their anticipated debt of over $43,000 was lifted by a single stroke of the pen, — the generous gift of $50,000, from one large-hearted Christian woman. We congratulate the donor, most heartily, upon her high honor and privilege in this cheerful disbursement of the Lord's money committed to her trust. There are others who, according to their measure of ability, will follow the example.

A letter has just been received by the treasurer of the A. B. C. F. M., from the daughter of one of our former Presbyterian friends, himself a royal giver, commencing in these words, "I have been quite troubled in looking over the Herald to find that last year's debt is so slowly provided for. Cannot a new effort be made, that like the Presbyterian Board you may be free before the annual meeting? Please find inclosed, towards this object, $300, which I hope to make $1,000, if the object can be accomplished. Notice it in the Herald as from 'A Friend.'"

It is quite possible that there are other "friends" who are thinking in the same direction. A proposal was made a few months ago, by a benevolent gentleman, that he would be one of thirty who should lift the debt by a gift of $1,000 each. Let all such good impulses be immediately acted upon, be the amount given smaller or greater, and we may hope at the end of the year to furnish occasion to our Presbyterian friends to give to us, what to-day we gladly give to them, congratulation that we "owe no man anything but to love another."

ITEMS FROM THE MISSIONS.

Three persons joined the church at Zaragoza, *Spain*, April 22. A fourth was intending to come forward, but was kept at home by sickness in the family.

Mr. Bartlett, of Cesarea, *Western Turkey*, wrote April 14th, reporting a visit to several outstations, at all of which he found "an encouraging state of things, and marked signs of progress." At Chomaklu fourteen persons were examined as candidates for admission to the church, at Severek nine, and at Nigdé ten. A large proportion of these would soon be received. At Nigdé five were to be received the next day, all belonging to that "large number of

interesting young men" who have, within a year, become interested in the truth in that city. The congregation there, it is said, "greatly need, and *must have*, a better place of worship." Four of the "station class" students at Cesarea united with the church there April 29th, making "20 of the 24 now church members."

Miss Proctor wrote from Aintab, *Central Turkey*, April 20th: "As we gave out tracts in our three Sabbath-schools last Sabbath, we ascertained the number in attendance to be 1,500. It was only our usual attendance on a fair day."

A few items connected with the war in Turkey may be brought together here. Mr. Parmelee wrote from Erzroom, May 1st: "We are about to retire to Trebizond for a season, in order to take our families beyond the booming of cannon and the clash of arms. . . . . We fear no personal violence if caught here, but we fear our families could not stand the nervous strain of a siege, nor our children the confinement in the bad air of the besieged city. Hence our plan of going to Trebizond, and we hope not to be obliged to go further." Mr. Pierce, of the same station, wrote May 2d, that while sending his family away, he hoped to remain himself, for a time, at Erzroom; and that Mr. Cole hoped to return there soon, after locating his family at Trebizond. Mr. Bartlett wrote from Cesarea, April 30th: "We shall continue at our work till we feel compelled to abandon it; and we trust it will not come to this." Mr. E. E. Bliss, of Constantinople, stated, May 11th: "Our city is quiet, and our work, as yet, undisturbed." Mr. Baird, of Monastir, *European Turkey*, wrote May 16th, "I think war will not trouble us much in our work." The missionaries located at Bitlis and Van have perhaps joined the Presbyterian brethren in Persia for a time, though no certain intelligence of such a movement has been received.

Mr. Rendall, of the *Madura* mission, wrote in April, stating that seven persons united with the church at Madura in January; that, notwithstanding the famine, the congregations in the city had not diminished, but there was, rather, a constant though moderate increase; and that there was "good progress in the girls' boarding school, with sixty-five pupils then in attendance, while twelve had united with the church during the year 1877. Respecting work in the villages he states that he had never known the catechists more engaged in the study of the Scriptures. "The heathen, now, in many cases, are drawing *toward* us, but find it hard to take the final step of changing their religion."

Mr. Hastings reports, from *Ceylon*, April 4th, that the proposed theological class, to be under Mr. W. W. Howland's instruction, had not been formed, a sufficient number of suitable persons not having been found to form such a class. New classes, of fifteen each, had been received to the girls' boarding schools at Oodooville and Oodoopitty. Forty-nine names were sent in as candidates at Oodooville and thirty at Oodoopitty, but some of these did not present themselves for examination.

Dr. Blodget reports that three young men were baptized at *Peking*, April 1st. He also states, April 2d, "Malicious persons are just now striving to excite popular feeling against us as connected with cutting off the queues of the Chinese. To-day, a placard to this effect has been seen, and upon it the opening of girls' schools is specified as one of the sins of foreigners."

Mr. Walker, of the *Foochow* mission, wrote from Shau-wu, March 26th, that there were six or seven inquirers at that new station, some of whom appeared well. He also states: "We always have attentive audiences. We have as yet no room properly arranged for preaching, but stand at a table in the preaching room, and the people crowd up around the table, so closely that a man given to violent gestures would find it rather inconvenient. But it is hard work to get a Chinaman's mind out of the ruts of ages, so that he will have any correct idea of what the preacher really means. To get them to understand that the God we preach is something totally different from the spirits and ghosts they worship, and Christ something more than a sage, when they have little inclination to give the matter any thought (for don't they already know all that's worth knowing), this is work."

MISSIONS OF THE BOARD.

Micronesia Mission.

THE WORK ON PONAPE — NEW CHURCHES — ADDITIONS.

A few letters from the brethren at Ponape, sent by a trading vessel, one of them dated as recently as March 1st, have reached the Missionary Rooms. Some extracts will be given, which indicate that there is still much to encourage the laborers for Christ on that island. Mr. Sturges began a letter on the 18th of November, 1876, and after mentioning the departure of the *Morning Star* he writes: —

"I did not tarry long at my old home, at Kiti, for during the year three new churches had been added to my little circuit of parishes on Ponape, one of them at the capital of the Kiti tribe, and they were waiting to welcome me. A real welcome they gave me, and I was sorry our good delegate, Mr. Bailey, who had been such a help and comfort to me all along through the Mortlock welcomes and surprises, could not be with me at Uana, where our good king Ejekaia, his queenly wife, and his strangely changed people, gave me such a resting reception, on that bright morning, after I had been out in the canoes and in the rain most of the night. Several of the police, all in uniform, met us at the landing, and escorted us to the village, some two miles, where 'his majesty,' and his body guard, met me and introduced me into the new little parsonage. A table was set, the floor covered with 'iron pots,' and the yard with baskets of cooked food, sufficient for a regiment of hungry soldiers. And could this be Uana, that dark place, that Ponape Jericho, from which the truth had so long been repulsed? The weather was delightful, and everybody was apparently happy. The forenoon was taken up with general meetings, at noon there was a kind of show off on the part of the youth, and in the afternoon we had the communion, and twenty-four were baptized, giving the church a working force of thirty-two.

"After a little rest, near sun-down, we gathered again in the church, and had one of our delightful talk-meetings. Before me sat a chief of high rank. I spoke of a little incident which occurred twenty-four years before, on the day after my landing on the island. A little boy, in a

bit of a canoe, was playing about on the water, and I was so fearful the boat would capsize and he be drowned! I asked if the company could tell who that little boy was, for he was in the house. Several were mentioned, and at length the 'high chief' was named, and when I told them he was the one, they and he were prepared to listen as I mentioned how long and carefully I had watched him, and hoped he would become a Christian; and then appealed to him to come out and take a decided stand, and help us work up his tribe and people to a new order of things. So we kept on giving incidents of the olden times, when they were sometimes friendly to the missionary, and sometimes stole from him, making such applications as seemed to interest them, and keeping up the talk probably longer than Paul did one night; though not a boy or girl could have been seen sleeping in a chamber window, if there had been such a window, for all seemed to think the meeting was for persons wide awake.

"I was very happy to be with them, but began at last to feel very weary, and when we stood up to sing the doxology I was so tired I hardly felt able to stand, and very glad to feel that my work was done, and in a few minutes I should be in bed. Then a little whispering among the leading persons present jogged my memory, and I recollected that I had quite a 'batch of folks' to marry! So we had another meeting and I performed the ceremonies for some six or eight couples! Oh, how sweet and refreshing was sleep that night! Would that young men looking out for work could know how well this missionary work pays, — how many hundred fold even here!

"Ere the day broke the next morning I was on my way to another church, where we met the people, had communion services, and baptized sixteen; and before the day was far spent we were on our way to another newly formed church, where we spent the night and a part of the next day in delightful meetings, then reaching home by sundown.

"I was greatly cheered with the appearance of things in our foreign field, and now that I am hoping to be strong for home work, I am cheered that there are such openings and such a stimulus for onward movements here.

"*January* 7, 1877. I put down a peg to mark the close of the last year by organizing the Taman Church, which is my twenty-first on heathen ground. Taman is the capital of the Meterlanim tribe, and as the head-quarters of the high chiefs, it has always been a hard place. The king and most of the high rulers have opposed our work, and some of them still do so. During the year the king seemed to soften, came to visit us and our schools, and on a few Sabbaths came to our meetings. That he might not be disturbed by having to come out into the country and among rustics, to worship, I proposed that he should build a chapel at his place, and we would find teachers for him. The suggestion was acted on, the house was made ready, I went occasionally and sent some one of my 'class of preachers' when I could not go. Soon the congregation gathered regularly, and they desired the Sabbath-school and the weekly prayer meeting. They made the 'stone road' up to the church, built a kind of parsonage for me to rest in over night, and I came to the conclusion that they ought to have the 'church' — an organization of believers — and so they have it; the tenth in my half of the island.

"It may not be the best way to divide our religious communities into such bits, but so far I find it works well. This plan has now provided a convenient place of worship for all the inhabitants on this southeast half of the island. Possibly, for a temporary purpose, I may organize one or two more churches, where we are trying to edge into rather tough places. I find 'flank' movements not bad in missionary tactics. We begin the new year very full of work and of cheer."

Mr. Logan, of the Renan station, wrote February 7th: —

"The work here, at Renan, is moving on quietly. I began school soon after my return from Mokil. The whole number enrolled as pupils is about ninety at present, with a good interest in study.

Spiritually we are not in so good a state as we most earnestly desire to see, yet we hope there is progress. Our work seems to be much hindered by the course of several of the highest thiefs on this part of the island.

"We made a tour of the island last week, and found things at most points encouraging. At two places especially, where a year ago all was heathenism, the state of affairs seemed very cheering. There is much to encourage us in our work on Ponape, and when we look out to Pingelap, and the Mortlocks, it is really inspiring."

Mr. Rand wrote March 1st: —

"We have just returned from a trip around the island. We found the good work prospering at all the stations we visited, — five. We feel sad when we see many who have heard, or have had opportunity to hear, the good news of salvation, living still in the darkness of heathenism; but when we see the many who have been brought into the glorious light of the gospel, and many of these anxious to help in bringing others under the same influence, we are rejoiced and encouraged."

Japan Mission.

THE GOSPEL AMONG PRISONERS.

Mr. Atkinson, writing from Kobe on the 5th of March, reports the following pleasant facts: —

"Dr. Berry obtained from the Governor of this province a situation in the prison here for one of our church members, as teacher. The man could hardly be called a chaplain; his business was to teach reading, arithmetic, and morals. Yet, as he was able, he gradually introduced and taught Christianity. This was not done without opposition, but he persevered. A little while ago he received a document from eight prisoners. The cover was ordinary paper, but in the centre there was a wreath of flowers, done in colors, in the centre of this wreath there was a cross, and on the cross four Chinese characters, which mean 'The Company of the New Covenant.' Within the covers an agreement was written out, the purport of which was, that the persons whose names were written at the close of the letter thereby entered into a solemn covenant with each other, and with God, to cease from all violations of the law of God and of the land, and to follow Jesus as their Saviour. At the end each man wrote his name, and then, as they had no seals (each man has his own seal in Japan, and always affixes it to all important documents, receipts, etc.), they did what is recognized as lawful under such circumstances, dipped the end of their thumbs into a thickened ink and impressed them on the paper, leaving the imprint of the nail and skin close up to their names.

"This seems a truly marvelous thing. And the man who taught those prisoners of Christ has been offered the position of superintendent of the prison. He has accepted it, and will, I trust, do more than he has yet been able to do for all within its gloomy walls. The governor of the province is fully acquainted with his Christian character and purpose, so that we hope for much good.

"P. S. — I have just learned that this man *is* doing more Christian work in the prison than before. 'The Company of the New Covenant' has also, quite recently, been increased by the addition of three new members — also prisoners."

North China Mission.

Mr. Sheffield wrote from Tungcho (12 miles east of Peking) on the 9th of March: "I returned a few days since from an eight days' tour to the east of Tungcho. I met some hundreds of men who listened respectfully to the truth, and some bought portions of Scripture and tracts; but I saw only two who seemed to be much impressed with the truth. These came to my room, and I read the Scriptures to them, and talked and prayed with them. They said they would come to Tungcho to hear more of the truth, and expressed their desire to become Christians."

MOVING LARGE STONE TABLETS.

He then notices the method of moving large blocks of stone in China, as witnessed by him, thus: —

"I saw an interesting sight on this tour, of which I must give you some account. You remember that the young Emperor of China, Ting Chih, died three years ago, and his death was soon followed by that of his wife. Their bodies were removed to the tombs of the present dynasty, a hundred miles east of this place. This year tablets are being erected, and the tombs put in order. They are also erecting a new tablet to the Emperor Chien Lung, as his tablet was struck last year by lightning, and destroyed. The people in telling me of the case, did not say that it was destroyed by lightning, but that it was thrown down and torn in pieces by the Dragon God!

"These tablets are all after one pattern. The base is a huge turtle, and standing on his back is a slab eighteen or twenty feet high, upon which is carved the name of the Emperor, with other writing. These stones are of great size and weight. At the Ming Tombs, north of Peking, there are stone animals, of life size, the largest of which are huge elephants. I wondered, when looking at them, what power the Chinese used in drawing them from the mountains and setting them in their places. This curiosity was satisfied as I saw them in the act of conveying the new tablet for the tomb of Chien Lung to its place. The carriage consisted of six trucks — twelve wheels — made in the strongest possible manner. These six trucks were placed in a double line, three in each line. Upon the trucks thus arranged, and binding them together, were heavy timbers, and the stone rested upon the timbers, and was drawn forward by between five and six hundred mules. There were two immense cables fastened to the carriage, as large as a man's body near the carriage, but growing smaller as they lengthened. They were each about a quarter of a mile long, and the mules were attached to these cables in groups of eight.

"Each group of animals had a driver, armed with a long whip. A man stands on the carriage and beats a gong as a signal to start; then each man cracks his whip and shouts, and the mass is rolled on. They move only from six to ten miles a day; but time and expense seem to be of no account in working for the government.

"I was impressed on the one hand with the magnitude of the work, and on the other hand, with the bungling way in which they were doing it. I think nearly half of the strength of the animals was expended in dragging those immense cables in the dirt.

ADMISSIONS TO THE CHURCH — TRAINING CLASS.

"Yesterday we examined seven persons for admission to our church, and tomorrow we expect to receive them. We have always been slower in Tungcho in baptizing men than some of our brethren; and this accounts, I think, in part, for the slower growth of the church.

"We have not yet developed a country work in connection with this station, but I hope the time has now come when we can do more in this direction. We have six young men in the training class this year; two from Tungcho, who promise well.

"Monday, 12th. "Yesterday was one of our best Sabbaths. Bro. Goodrich preached an earnest sermon from 'Remember Lot's wife," urging the native Christians to press forward in the divine life. I baptized the seven persons above spoken of, and then we all partook together of our Lord's supper."

THE WORK AT PAO-TING-FU.

Mr. Porter wrote from Pao-ting-fu (110 miles south of west from Peking), March 14: —

"My work here this winter has been an interesting one, though it gives no practical results in the way of additions. Medical patients have been numerous, though not so many as at other times. I was glad of this, for I had my hands full of other work. . . . . Daily chapel preaching has been more than usually well attended. I gave two hours every afternoon to that, and we had two helpers

who have gained a good deal of power in preaching. It is hard, and yet very pleasant, work. Many nicely dressed clerks and officials drop in. When they tire of the name of Jesus, they turn to the book-shelves, and get an idea of the curious things that Confucius never heard of.

"I planned last fall to take the extra pupils for whom there was no room at Tientsin. Five of these are with me now. Three came about one hundred and twenty miles, wheeling their bundles on a great country wheelbarrow. I was delighted with their spirit, and proved it still more by having them make their own kitchen stove. I am much interested in these young men. One is a doctor, a very well-read and intelligent man. He brought his little brother with him, a bright lad, whom I shall baptize in a week or so. They are all taking hold of Bible study with real zest, and I am glad to be able to lead them along. As I see the ease with which the simple gospel truth enters their minds, and its power over them, I am more and more convinced that even the Chinese sluggishness of spiritual thought must ere long be transmuted into an enlightened and vigorous apprehension of divine truth. I am sorry that their studies must soon be cut short. Mission meeting is almost at hand, and they must then return home."

SOME INTEREST AT KALGAN.

From Kalgan (140 miles northwest from Peking), Mr. Sprague wrote, March 27th: —

"I write a few words just to assure you that the Lord is working here, by his mighty power, as well as among the churches at home. We judge from the slight movement of the index finger, that the pulse of our Christian praying helpers is beating high and regular with prayer and love. Not that we can speak of great results; but little things mean a great deal with us.

"We are encouraged not a little by perceiving less manifestation of ill will toward us on the street, and more readiness to buy and read our books. We have sold a good many hundreds of small books on the street this winter. There has also been a good degree of interest in Bible study in the little congregation around us. Aside from morning prayers, and the weekly meetings and Sunday-school, we have had a daily Bible class in my study, evenings. This has averaged eight attendants, and most of them are convinced of the truth of this religion. In fact most of them are now rejoicing in Christ, and our hearts have been greatly cheered by receiving four of these young men into the church. Two or three others, we hope, are nearly ready to come forward. Those who have professed to begin anew the Christian life, and those who are still halting, need a great deal of praying for. You can little know what sore temptations beset them upon every side.

"We have just secured and opened a new chapel on the main street of the upper city. The locality happens to have this name, freely translated, 'The Sun looking into the Cave.' We hope and pray that the Sun of Righteousness may there look into, and illumine, many dark hearts.

"Pray for us, that these encouragements may be the beginnings of better things at Kalgan."

Mahratta Mission — Western India.

A TOUR — BAPTISMS — HOPES — FAMINE.

Mr. Harding wrote from Sholapur, on the 28th March, after an extended tour: —

"My expectations of an immediate enlargement of the work, as expressed in a recent letter, were not fully realized. A new interest had then commenced in four or five villages fifteen miles east of Watwad, and it seemed probable that there might be from twelve to twenty converts from that region at once. But the chief men in authority there opposed the work so strenuously, that the inquirers were intimidated, and I baptized only five adults, all from one village. However, I think most of the inquirers will ultimately be brought in. During the time we were

out I baptized twenty-three adults and ten of their children.

"We have every reason to believe this to be a true work of God, and his hand has been so clearly seen in it, thus far, that there is reason to hope He will carry it on in the future. Until the next cold season I can only pray for these Christians and inquirers, and send them an occasional letter. This is a very hard year for them, as the effects of the famine extend to all that region.

"We returned from our tour in the early part of this month. On account of the famine we found great difficulty in getting carts for our tents, and for two nights on the journey we slept in the open field; but no harm came to us. After remaining at home a few days, I returned here to assist in the work of famine relief. The weather is trying, and sickness is very prevalent, but I am able to do something every day to relieve suffering, and although I do not preach very much, I am able to exhibit the spirit of Christianity in a new light, which I am sure will have its effect upon the people."

A MOHAMMEDAN CONVERT BAPTIZED.

Mr. Bruce wrote, April 13th: —

"You will remember that in my letter of January 4th I mentioned the case of a Mussulman of high standing, who had called on me that day, and gave you an account of the interesting conversation which I had with him. I referred to him again also in my letter of February, as being still a very earnest inquirer. I am happy to inform you now that he was baptized at Satara last Sabbath. He has been very diligent in the study of the Scriptures, and for some weeks has been very bold in declaring his belief in the truth of the Gospel. He was a man of great influence among the Mohammedans, being a Kajee, or expounder of the Koran, and there was consequently a great deal of excitement among his people when his intention of becoming a Christian became known. In a letter received ten days ago, my assistant, Rev. Kassimbhai, wrote, 'Of late he has been so bold as to preach Christ to all Mohammedans who come to see him. Crowds of Hindoos and Mohammedans, his relatives, as well as others whom he had never known before, visit him every day, and are trying all sorts of means, both good and bad, to dissuade him from his purpose; but I am happy to write that the Lord has given him courage to resist all their efforts with firmness. The poor old man has been suffering very patiently all the taunts and abuses heaped upon him by the people when passing through the streets.'

"In a letter received this morning Kassimbhai says, 'One night, while he was passing through the street near his house, some Mohammedan threw at him a piece of iron bar, which struck him on the thigh, but fortunately did not hurt him much.' He then recounts an attempt of the people to bribe the Kajee. They raised two hundred and fifty rupees, and offered that sum to him, besides a monthly stipend, if he would give up his intention of embracing Christianity. But their efforts were all in vain. He was baptized in the presence of a good many of his people. The pastor, Vithalraw, in writing about it says, 'God has brought an immortal soul into the way of life, therefore there is joy in heaven.'

"I am sure that you will rejoice with us in this matter, which we hope is but the beginning of good things. The Kajee has a good many followers, some of whom have from the beginning expressed their determination to follow him in this thing. We must pray, and wait, and see."

Eastern Turkey Mission.

PIETY IN AN OLD ARMENIAN.

Mr. H. N. Barnum, of Harpoot, writing on the 23d of March, gives this very interesting narrative: —

"For a year past I have spent almost every Sabbath at some out-station. Last Sunday I was at Kailov, a small village about eight miles distant. I was the guest of a new Protestant, whose father, a man seventy years of age, interested me very much. He does not know how to read, but he has a remarkably clear

and vigorous mind. He had been very much grieved that his son should forsake the faith of his fathers, but his opposition had yielded a good deal, through frequent conversations with the helper. He clung to me nearly all the time I was there, even accompanying me to the chapel to hear me preach. The whole drift of his conversation was upon spiritual themes. In the evening he brought his mattress into the stable to keep me company for the night, saying, laughingly, that he intended to keep me talking all night. He hurried the rest off to bed, and came and sat down on the floor before me for a more *personal* conversation, and seemed like one hungering after spiritual food. He said, 'To-morrow I shall get a Primer and begin to learn to read. I shall not become a Protestant, for it is hard for me to leave the church in which I was born and reared; but when I learn to read I shall take a Testament and go around among the villages, telling the people about Christ and his salvation.'

"Among other things he told me of his experience during a famine, some thirty years ago. Grain was scarce, and the price had increased six or eight fold, and could be had only for ready money. He said, 'We were seven souls. My children were all small and could earn nothing, and I was poor. I tried various expedients to get food for my family, but they all failed. I went to Christ and said, 'Thou seest our condition. I have no one on whom to rely but Thee. Help, Lord, or we perish.' Something seemed to say to my heart, 'Apply to such a man.' He was a man with whom I had only a slight acquaintance; but I went to him, taking what money I had, and told him that I wanted a little wheat, enough to supply us for a week, and I would pay half the money now and the rest at some future time, when I could earn it. The man gave me a little more than I asked, and so we had another week's supply. Before this was exhausted I went to the Saviour again about it, and he led the way to another week's supply, and so he fed us from week to week till the famine was over. After it was past, a man came to me and said, 'I would just like to know how you managed to support your family during the famine. We all knew that you had little or nothing, and we said, 'If anybody dies in this village it will be Markor and his family.' I was just as confident that it was the Lord who took care of us as though he had brought food to my house with his own hand. And so again and again I have proved him and have always found him faithful. I asked him for a yoke of oxen and he gave me two yokes. I went to the village of Keghvank, and saw the cows and oxen and buffaloes of the village priest, and I said 'Wonderful, wonderful.' But the Lord increased my substance till I had more than the priest even. 'I tell you,' he said very earnestly, 'we have a good, a wonderful friend in Christ, and he will never, *never* forsake those who trust him. If he is thus mindful of our physical wants how much more must he be of the spiritual.'

"And so we talked until nearly midnight. The conversation was as delightful to me as it could have been to him; but I felt the need of rest after a hard day's labor, and asked him to excuse me for a little sleep. The Armenian Church has not wandered as far from the Gospel as the Roman Catholic, but this simple-minded old man is one of the very, *very* few in connection with that church, whom I have met, who seemed to be true Christians. The people are in the dark. They have scarcely any knowledge of the truth, and only here and there one, in very rare cases, blindly groping after salvation, finds it. The Armenians, however, are very hopeful subjects for the Gospel, and a great reformation is in progress among them."

GOOD WORK AT HEUSENIK.

"A very interesting work has been in progress in Heusenik during the past winter. The congregation has increased from 125 to about 250. The boys' school and the girls' school have each 65 pupils, and 130 men and women are taking lessons in reading. This village has an Armenian population of about 2,500. There are three priests, of whom the

two younger were former pupils of the [Protestant] pastor. Both these men preach, although it is no part of their office, and they come to the pastor secretly for instruction, and for one of them he even prepares the plans of his sermons. The whole village is in a ferment of investigation and discussion. The pastor spends three or four hours every afternoon at a café, where the people congregate, and from forty to eighty persons are regularly found there eagerly discussing the truth. The Armenian Church in the village appears to be shaken to its center. Pray that it may not be a transient interest, but may result, as the pastor hopes it may, in winning over the whole village to Christ."

SCHOOLS, CONGREGATIONS, ETC., AT HARPOOT.

On the 13th of April Mr. Barnum wrote again: —

"We had a very excellent examination of the Normal School at the close of the winter term, two weeks ago. The schools are already overflowing. Since I began this paragraph eight pupils have come from the Geghi district, whence we were expecting only one or two! The Normal School must have nearly eighty pupils already, and still they come!

"Last Sunday I was at home, for the first time in a good many weeks, and was surprised at the size and solemnity of the congregation. I should say that five hundred persons were present. The congregation is said to be about the same size every Sabbath. It seemed to me that there was an unwonted solemnity. The pastor is preaching very earnestly. The church is more than ordinarily awake and we are much encouraged."

ENCOURAGEMENT AMONG YOUNG MEN.

"We have been much interested in a young man, son of one of the chief Armenians of this city. He has led a very wicked life. A short time ago he began to come to the chapel, and has been a constant attendant ever since. The other evening he told his father and the rest of the family that he had determined to lead a Christian life. They all wept together as he made confession of past iniquity, and the father told him that he was free to serve God as he pleased, only he could not consent to his becoming a preacher, as he desired to do.

"A letter from the pastor of the church in Arabkir, just received, speaks of an interesting work among the young men in his congregation. We have made a special effort for young men during the past winter, recommending the formation of young men's societies in every congregation, and the result has been very hopeful. I have already written in regard to that at Heusenik, where the labors of the young men, seconded by their most earnest pastor, have resulted in great good. Sixteen persons are to be received to the church in Heusenik at the next communion, mostly from these young men."

"P. S. — I have just had a call from our new Pasha. At his request I took him to the Normal School. He appeared to be much surprised and pleased to find such a school, and he repeatedly expressed his sense of the great good we were doing to the country by our labors here. He was accompanied by several of the leading Turks of the place. He promises to come again after we get well established, and spend some time in listening to recitations."

THE NORMAL SCHOOL EXAMINATION.

After the foregoing letters from Mr. Barnum were sent to the printer, the following account of the Normal School examination was received from Miss Bush, dated April 4th. It surely presents that school, and the mission station with which it is connected, as bright lights in the midst of much surrounding darkness.

"I wish the friends who are giving their fifties and hundreds for Armenia College (and many who are *not*) might have been present with us at the examination exercises of what is part of the germ of that institution, — the Harpoot Normal School.

"A little after eight o'clock, on the morning of the 30th of March, found the forty-one expectant scholars dressed in their best, and ranged in orderly rows on

the platform of the new school room. Opposite them, nearly at the other end of the room, was the desk, with its formidable array of teachers and missionaries; and before long the room was well filled with guests, in number perhaps two hundred and fifty. The audience was not only large, but of the better class of people, intelligent and appreciative. Quite a number of wealthy men from Mezereh (the capital of this pashalic), were present, also many of the old scholars, pastors, etc. The room looked homelike and bright, with its maps and pictures. I am sure the intelligent faces of the boys, their quiet self-possession and earnest enthusiasm, would have compared well with older schools, in America.

"The exercises went forward with a quiet dignity which gradually grew into a wide-awake earnestness, as the awe of speaking before such a company wore off. We were all much pleased with a class in Old Testament History, in which most of the school engaged. The highest class in English did wonderfully well in reading and translating from 'Fourteen Weeks in Natural Philosophy,' which they are soon to take up as a study. The Geometry, Turkish, Modern and Ancient Armenian Grammar, and Geography, were all excellent. It was observable that there was no sparing of any scholar where he deserved to fail; the audience and teachers were quick to discern anything superficial in a recitation and to question still more closely.

"Compositions, dialogues, and hymns enlivened the exercises. These were in Turkish, Armenian, and English. A new feature in the singing this year was a couple of duets, sung with great sweetness and harmony by some of the boys. The whole school was also examined by the principal, Baron Harutune Enfeajian, in the rudiments of vocal music, and the pupils read and sang several tunes by note, with great correctness, beating time as they sang. This musical exercise was quite inspiring to the audience, and one could see smiling, approving faces everywhere; for the method of learning a tune scientifically was entirely new to them. On the other hand some tears were wiped away when two little boys sang, as a duet, — 'Lead me to Jesus.'

"The Turkish Haja employed in the school was present most of the day, seemingly enjoying it all. The school has three first-class teachers, and we all feel that the wise and active superintendence of Mr. Browne is doing wonders to bring it up to the perfection aimed at. No one who has not been engaged in the work he has taken in hand can know what constant, patient toil it requires to keep all the machinery running smoothly, and to reach the true standard — constant progress.

"This is only the winter school, and is smaller, and the boys are younger, than in the summer, the older boys being at work in the villages all the winter. The Normal School and the theological and female seminaries, are to re-open on the 12th of this month. There is promise of a large number of scholars. We pledge ourselves to untiring labor, if we can have the money and prayers of friends at home to help us, to build up an institution worthy the name of Armenia College.

"I see on re-reading the above account, that it contains very little of that joyous enthusiasm with which we discussed the examination around our sitting-room fire, as the day's labors ended — the paper, pen, and ink have spoiled all that. One said, 'With what solemnity and fervor Nichoghos repeated that Psalm, "He that dwelleth in the secret place of the Most High," — lifting his beautiful eyes toward the heavens and stretching forth his hands as if he saw the Holy Dweller there.' 'Yes, and how energetically Bedros went through his propositions in Geometry, and how perfectly comical he was in that dialogue,' said another; while a third asked — 'Did n't it do you good to see the Turkish Haja and the teachers shaking hands and laughing together after it was all over, as if they were saying, How good it has all been!' This you will not appreciate unless you remember how remarkable it is to have a young Turkish student so identify himself with a Protestant school. He himself is taking lessons privately in Arithmetic."

Central Turkey Mission.

ANOTHER LETTER FROM MISS SHATTUCK.

THE Herald for June contained a letter of much interest from Miss Shattuck, respecting work in which she was engaged alone, at Oorfa, during the winter. She wrote again from the same place on the 7th of April, when she was about to return to Aintab; from which place others felt that she could not be spared longer, while they also feared that she was in danger of seriously overworking at Oorfa. This letter, as the reader will perceive, presents an earnest and moving appeal for such reinforcement as will enable the mission to continue labors so auspiciously begun by her: —

EARNEST EFFORT, AND A VICTORY.

"My work here has not been in all respects an easy one, and I must confess to having had some misgivings in regard to the success of our newly opened school in *Turkish;* but knowing that it must be in that language if those receiving further training are to come to our seminary, we made a desperate effort, and the victory was won. Our pupils have worked *most faithfully*, and made marked progress in all their studies; and not this only, but we see so marked a change in the character and general appearance of some as to fill us with deep joy. We feel assured that some have met with a change of heart, and are not without hope for others who are less open in the expression of their feelings.

"A week ago yesterday, with only one day's notice to people or pupils, we had a public examination in the church. It was in reality nothing but a brief review of our lessons, in the usual manner of conducting them, interspersed with singing. The house was *crowded*, and our girls did far better than we dared hope for, considering the old time customs that are so firm in influence here. With heads uncovered they recited, in an open, full voice, not only in the presence of their parents-in-law (to be), but even in some cases before the young men to whom they are engaged, — a victory that *is* a victory, when won for the first time in this country. The members of the several 'medjlises,' and parents of our pupils remained to take us by the hand and thank us for our efforts; and we in our deep joy, forgot that it had been *effort*.

PLEA FOR CONTINUANCE.

"My chief object now in writing is *to plead for continued effort* here. It has been a great drawback in my work this winter, to have it known that I was to leave at the end of four months. In spite of all I could say the reply was, ever: 'As soon as you leave the work will fall back to its old state.' Particularly during the past month I have been so incessantly beset with the question, 'Are you *really* going?' that it has become tedious in the extreme. Two weeks since Mr. Trowbridge was here for a few days, and so earnest were the pleadings from all that it was decided I had better remain two months longer, and try to establish the two schools under the new teachers. I had previously written to Aintab for permission. They, refusing to give it in full, referred the matter to Mr. T.'s coming for decision. But before Mr. T. had been left by the brethren who accompanied him a little on the way, on his return, he received a letter from Miss Proctor urging him to bring me home. 'She must have me during the next two months, to help her.' He simply sent me the letter at that time, and wrote two days later that he thought I had better try to come soon. So I have been trying to prepare my work to leave, and intend starting early next week.

"It is *too bad* to have a work so promising left thus. And why is it? Chiefly because we have no *missionary* for this place. . . . . We *must* have a man and *family*, with a *teacher*, permanently belonging to this region. Oorfa as a centre, with Germish, Adayaman, Besne, Jibbin, and Birijik, is a *grand* field for an earnest worker! If an *ordained* man cannot be found, a *physician* would do well. The work is *particularly* needed among the *women* and *girls*, for the neglect has been just here. . . . . I need not say that the work *as a whole* must be weak while the *mothers* are weak. What more can I say? Really it seems wise to carry on the work

begun among this great congregation of more than 1,000, rather than open some new field. Cannot you find the needed helpers, and that too so soon as not to have these recent efforts lost? I write you before going to Aintab, for I shall see great needs there also. An invitation awaits me from each of the two churches to work with the committee in the Millet schools, and there is much to be done in that direction. This week, too, from Adana, I received an earnest appeal to come and open a school for girls. Truly the work is abundant, but laborers are few."

Western Turkey Mission.

A TOUR FROM SIVAS — THE PEOPLE SOFTENED BY TRIALS.

Mr. Perry wrote from Sivas (four hundred miles south of east from Constantinople) March 20th: —

"I have just returned from a tour of twenty-seven days, to Kara Hissar and its surrounding villages. Accompanied by a single attendant, and with such comforts as we could attach to our own saddles, we left Sivas, February 12th. There was but little snow, and the traveling was good as far as Zara. Our road lay along the northwestern bank of the Kuzul Irmak (Halys), on its course toward Sivas. The valley is broad and fertile, the lands being especially adapted to the raising of wheat. The villages between Sivas and Zara are chiefly Armenian. These number thirty, each containing a church and school-house. These Armenian villages are, for Turkey, in good times, well off, the villagers owning their lands and stock. But oppression by the soldiers this year has made them feel poor, so that they are now quite willing to acknowledge that it is because of their *sins* that the Lord is bringing calamities upon them, and to receive the Protestant booksellers, for the consolation which they may be able to impart from the Word of God. In none of these villages is there a Protestant congregation, but in all of them the people are willing to hear the truth; yet, while listening, they seem anxious to have it understood that they concede nothing as to their determination to cling to their old national church.

"At Zara the Protestant community, left now for more than a year without a preacher, is much scattered. The brethren are at variance with one another; the first love has waxed cold; open sin persisted in has caused many to turn away from the place of prayer; and the chapel is nearly deserted even on the Sabbath, except by a faithful few.

"We overtook, at Zara, four hundred soldiers en route from Sivas to Erzroom, and went on with them, in a blinding snow-storm, to an Armenian village at the foot of the mountain west of Enderes, where, with them also, we were 'snowed in' for four days. When the storm cleared up, they went on their way on Sunday, while we, of course, waited until Monday. On Monday we crossed the mountain, the path in the deep snow having been well trodden for us by the soldiers. That night we reached Enderes, an Armenian town where, in a single evening and the following morning, we sold nearly all the books we had brought with us. From Enderes we took the winter road, *via* the Ashkhar and Shooshar plains, to Kara Hissar. These plains, also, are dotted thickly with large, wealthy Armenian villages. Formerly the people of that region were very hostile to the truth, but they are now much softened by their trials, and are quite willing to hear the Gospel even though coming from the hated Protestants."

SOLDIERS A BURDEN.

"The soldiers forwarded from Sivas are a heavy burden upon the Christian population of the regions through which they pass. The recruits are sent without officers, arms, uniform, or supplies, to make their way to Erzroom as best they can, living upon the country. Without officers there is of course no discipline, and the civil officers of the towns they pass have no authority either to punish them for crimes or detain them for trial. Thus left at liberty to do as they choose, these irregular soldiers beat the poor villagers till they bring from their scanty stores the best of everything they have,

and afterwards steal, both secretly and openly, whatever else they want. In their demands they are as open and unblushing as were the people of Sodom upon Lot and his family. Their path from village to village we saw strewed with the feathers of the fowls they had stolen, even after having been well fed. Yet all this must be borne by loyal citizens in addition to the ordinary taxes, which were already crushing the people.

"During our trip we met four of these companies, of about four hundred men each. They allowed us to pass unmolested, since I was a foreigner; but otherwise we would have been in danger of losing our horses. Almost in despair, the villagers ask, From whence is our help to come? And when it is shown them, from the Word of God, they receive the message as they have not done before for years."

AWAKENING AMONG ARMENIANS.

"The state of the evangelizing work in all this region is not a little peculiar. While there is no disposition on the part of the Armenians to leave their traditional church, there is a very important awakening going on in that church itself. In Sivas there are said to be forty district evening prayer-meetings, well attended, at which, though the prayers are chanted after their style, the readings are from the modern Armenian Scriptures, the evangelical wing of those attending being bold to defend the same doctrines we preach, — repentance, true faith, etc. On Sundays the school-houses are also full of listeners to the reading of the New Testament, and exhortations by the school teachers. Of course they talk against the Protestants, to prevent the crowd of people from coming to our meetings.

"Similar movements are going on at Tokat and Kara Hissar. It looks as though the *people* were at last securing their right to hear the preaching of a simple gospel, though remaining in the fold of their old church. What the end will be we wait to see. Meantime, from this class we have only occasional hearers at our chapel.

"P. S. — I neglected to say above, that we remained nearly a week at Kara Hissar. The few Protestants there, though left without a preacher, are faithful, true men, and are holding on well, both to their own hopes as Christians and to the work of preaching Christ to their neighbors. I was much encouraged in the hope that, with a faithful *few*, our work in that city is in a promising condition."

Zulu Mission — Southeastern Africa.

THE GIRLS SCHOOL AT LINDLEY (INANDA).

Mr. Tyler wrote from Umsunduzi, January 12th, soon after attending the examination of the female seminary at Lindley (formerly Inanda), making statements which will surely interest the friends of Africa and of missions: —

"I have attended in past years several examinations of this seminary which I thought were good, but they grow better and better. The order, neatness, promptness in recitation, and respect and love for their teachers, were quite noticeable. A dozen or more selections from English prose and poetry were recited fluently, without a single case of prompting. Two things surprised the visitors very much, — the retentiveness of memory shown by the pupils, and their correctness in spelling. Mrs. Edwards remarked that she had tried some of the best scholars on the paper of spelling used by the senior department of the Albany Grammar School, and the number of words spelled correctly, even words to which they had not been accustomed, astonished her.

"I am happy to say that the parents of the pupils seem to appreciate more and more what is done to give their daughters a good education. I look on this seminary as a great auxiliary to our mission, and an eminent blessing to the Zulus, and trust no pains will be spared to make it a still greater blessing. I love to think of the future of these bright and intelligent girls, and contrast it with what it would have been had no seminary been established for them. If Mrs. Edwards is spared to trace the history of one after

another of the graduates, I doubt not she will thank God for the part she has taken in their elevation.

"We are glad to learn that thus far they have found abundant opportunities to use their talents in teaching, and what is better still, have thrown their influence on the side of Christianity. The work of teaching in this seminary is onerous and patience-trying, but it *pays*. Without doubt, all in this warm climate, who have had experience in teaching Zulu girls, could sympathize with Mrs. Edwards when she said, after the vacation had come and all was quiet about the house, 'I feel now, as if I could sleep for a week.' "

MORE ROOM WANTED.

"One thing seems very desirable if this seminary is to be placed on a sound footing, namely, additional dormitories to accommodate those who wish to join it. Only twenty-five girls are now provided for, and six are obliged to occupy one room, whereas four are quite enough. There are needed, also, two airy and cool rooms for the teachers expected from America. An attempt will doubtless be made to obtain funds from the Colonial Government for this purpose; but if it fails, I sincerely hope our friends in America will be able and ready to help. I bespeak, in behalf of this useful institution, your fervent prayers."

Mission to Spain.

PANES AND ALEVIA — PAPAL MOVEMENT.

THE Herald for April last gave account, at some length, of the interesting movement towards Protestantism in these villages of Asturias, and of the opposition and persecution developed. A letter from Mr. Wm. H. Gulick, of Santander, dated May 15th, continues the narrative thus: —

"I briefly alluded, on the 3d of March, to the persecution that had burst upon our brethren in the villages of Panes and Alevia. I kept my assistant with them through January, but as he wished to return to Santander I sent another man in February, more as colporter than evangelist. During that month the Bishop of Oviedo sent to Alevia a special 'delegate,' apparently an able and eloquent man, and two Jesuit 'missionaries!' They came with great pomp and flourish of trumpets, and with their mouths full of promises and of threats, and of course backed up with all the power of the Romish Church. On those simple villagers the advent of the Pope himself could hardly have produced a deeper impression. The bishop's delegate immediately assumed the duties of the village priest, who was sent into retirement to a neighboring village; promises were made to plant, at the bishop's expense, a hundred trees in and around the village, and for a specified time to perform all marriages, baptisms, burials, masses, etc., without charge. All the inhabitants were visited at their houses, special pains being taken to find out, and to make friends with those who had been friendly to us. Special sermons were preached, services were held with the aid of extra church scenery brought from the neighboring villages, and solemn processions paraded the streets in which, since the time of Queen Isabella, the like had not been seen, and the 'missionaries' commenced a series of meetings in the surrounding villages. The faithful were exhorted neither to buy from nor sell to the Protestants, and it was even urged from the pulpits that the taking of the life of a Protestant would be a good deed!

"In the wake of these functionaries there poured into the village a rabble of blood-thirsty fanatics from a village near by, which has always been hostile to the Gospel. One night they nailed up the door of the chapel so tightly that it was almost impossible to open it without breaking it down, and at their first opportunity they set upon the colporter with sticks and stones. As he ran for shelter to the house where he was boarding they assaulted that, and his host, thoroughly alarmed, begged him to leave the village, which he did.

"I was in Bilbao when this happened, and hastening home sent my assistant to 'hold the fort!' I am sorry, however, to say that he proved to be neither a Paul

nor a Peter, and that in a few days he turned up again in Santander, much to my surprise, with a startling story of the high-handed manner in which the 'delegate' and 'missionaries,' and their gang of imported retainers were carrying things. I immediately resolved to see for myself how matters were, and hastening there I spent a Sabbath with our little flock. It is not to be wondered at, that many of the timid, and those who were merely *curious* as to the truth, were frightened back to the fold of Rome. I am, however, cheered by the truly heroic courage of those who stand firm.

"They greatly need a pastor. They are as sheep without a shepherd. I am inclined to think, that if we were going on there steadily, with an organized work, we would not be troubled essentially by the authorities, however noisily the emissaries of the church of Rome might move against us. Insults, and even occasional assaults from the fanatics of the neighborhood, which perhaps the authorities could hardly be expected entirely to prevent, even should they wish to, should always be expected in such retired stations.

"The season is now approaching when the basket-makers of those villages begin to emigrate, and soon all our more especial friends will be away. Our good friend Antonio has come to Santander, with all his family, consisting of a wife and six children, that they may be within reach of the Gospel.

"Though this is a time of great trial to those who love the truth, we hope that the seed that has been sown there for so many years, and which we know lies in the hearts of many, will some day bring forth fruit, and that they will become true, bold, and humble confessors of the Lord and of his Gospel."

MISCELLANY.

THE WESTERN TURKEY MISSION ON DR. WEST.

At the recent meeting of the Western Turkey mission (April, 1877), the following minute was adopted: —

"Since the last meeting of this mission, one of its members, Henry S. West, M. D., has been called from earthly toil to the heavenly reward. For seventeen years he had given himself with the most unselfish and unwearying devotion to exhausting service, as a physician to the bodies and souls of men. Sacrificing a bright prospect of success in his profession in his native land, he came to Turkey to endure hardship and toil without pecuniary gain, subsisting on a small salary, and giving into a fund for the erection of chapels the much larger compensation which his skill and reputation commanded from the more wealthy, while to the poor he rendered invaluable gratuitous aid, and often made long and perilous journeys to afford to missionaries and their families the medical help which was above all price. He also trained a considerable body of young men to be trustworthy medical practitioners.

"Unassuming, gentle, and courteous in manner, firm and resolute in spirit, of integrity never suspected in a land of falsehood and fraud, of deep-toned piety, wise and loving, he commanded the respect of officials and the native community, and was beloved in no ordinary degree by his missionary associates. As a missionary physician he was truly a model, and he will be remembered as one of Turkey's greatest benefactors."

Another man, to take the place of this eminent and beloved physician, is greatly needed at Sivas. Who among the young Christian physicians in this land is ready to occupy such a field, and do a like great work for the Master?

LETTER FROM A JAPANESE.

The San Francisco "Pacific" publishes a letter of much interest, from a young Japanese, who had been a pupil of Captain Janes, and had learned the way of life from him, to Miss Starkweather, one of the teachers connected with the Kioto station of the mission to Japan. It is presumed that the writer is

now a pupil in the training school at Kioto. The "Pacific" states that he had suffered imprisonment for one hundred and twenty days, for his faith in Christ. Most of the letter is given here.

"My Dearly Beloved Sister: —

"The more I grow in faith, the more I feel that special grace of God shown upon my soul while I was yet in my native province. From that time I could not be still in my mind, but told first to my friends, and then to my relatives and family around me. But they laughed at me, and told me that madness had entered my mind. Not only this, but they attempted to take [away] my faith in Christ. Wherefore, I fought with all my might against this devilish enemy. During all this time, God was always watching my work; and when the proper time for deliverance has arrived, he has lent his hand to me, by which I was delivered from the hand of the enemy and their evil intent. And I was sent by God's will unto you all, my helpers in faith, which I had before. Yet since I have known that the Lord Jesus is our Saviour, and have experienced his work in my soul, I not only rejoice in the salvation of my soul, but look for the salvation of my countrymen. For which cause I have left all my worldly opportunities and associations, and entered into the holy work of my Heavenly Father.

"Thus the preaching is the first essential thing in the salvation of the soul; for we cannot preach except we be sent of God. Oh, my dear sister! this is my determination, since I have caught the first glimpse of the sun of glory rising above the horizon of this country; for I could not look upon the misery of my brethren without great heaviness and sorrow in my heart. Yet, though I am standing in the midst of my dead brethren, I am not without hope in future. God has not forsaken this nation. Even for this very purpose you were sent, by the will of God, to this country, to help us in this work. Yes, help us, a thousand times, help us! for we are weak both in faith and in deed, in the midst of wolves and lions.

"The young men of Japan are fast preparing for our future struggle, by the help of the Holy Ghost. We will 'stand, therefore, having our loins girt about with truth, and having on the breastplate of righteousness;' and above all, 'taking the helmet of salvation, the shield of faith, and the sword of the Spirit,' and thus will march under the great general, Jesus Christ, through the midst of devilish foes, against Satan, to destroy his work. For his work is sin, and by it he will slay us unto eternal death. Thus, having finished the destruction of Satan's work in the souls of men, we will return to our heavenly home glorifying God our Father, who is sitting on the throne of glory, and our Elder Brother on his right hand, with all saints who have come before us, and wear the crowns of glory with which we will shine like the stars of heaven forever. Amen."

ENCOURAGING PROGRESS.

The pastor of a church in the State of New York writes to the Secretary of the American Board: —

"You may remember that I dared not pledge over $60.00 of direct contribution from this church, for the A. B. C. F. M. We have hung our heads in shame ever since. This First Church in ———, I knew could give more for this great object than $34.53, — the amount given the year I came here; and I determined that, if I remained with them, more should be given. This is a country church, and the members are feeling the hard times; but we have just taken up a free contribution in the church, amounting to $132.32, This is the largest collection ever taken up, in the history of this church, and is as large as the whole amount of benevolent contributions for some years. Now let other churches go and do likewise, and we shall have heard the last of debt and retrenchment. This state of affairs has not been brought about without some hard work, but no begging or scolding. Each mission has been assigned to a committee, that reports once a year, to a full house, on Sunday evening. The needed information is thus diffused, people become interested, and when inter-

ested are ready to give. This is the chief way in which the work has been done. Are we not the 'banner' church on *increase* of donations this year? But we hope to do better next year."

GLEANINGS.

—— The (Presbyterian) "Foreign Missionary," for May, says: "The tidings that reach us from the mission-field are very encouraging. The accessions to the Church in Mexico are many. The work in Siam is growing in interest. At the last communion in Bangkok four were admitted, and ten in Petchaburi. At Chieng-mai five were baptized. In Persia the revival continues, and is spreading. In Syria the year has been one of religious advance. Over one hundred were admitted to church privileges in Japan the past year."

—— The receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, for its last financial year, as given in its seventh Annual Report, were $86,094.59. The number of its missionaries is 87.

—— Mr. Bushnell, of the Gaboon mission, West Africa (now of the Presbyterian Board), reports from that field: "The fluctuating foreign population is increasing in numbers and influence; and the French authorities are bringing the inhabitants of our villages directly under their laws and regulations. For this purpose they have erected a government house on the beach, in front of our mission-house. Our relations still continue pleasant with the French officials, who are tolerant and courteous; but the Jesuits — a large and increasing force of more than twenty laborers, male and female, with governmental patronage and ample funds — are becoming more and more aggressive."

—— The receipts of the American Bible Society, for its last financial year, were $543,579.55; including $227,928.80 for publications, $32,376.77 for rents, $188,013.05 from legacies, $91,274.20 from donations, and $3,986.73 from sundry items. From foreign lands $15,707.12 were received, and the aggregate receipts exceed those of the previous years by $16,381.28.

The appropriations of the Society for the Bible work in foreign lands were as follows: —

To the agency in Turkey and the Levant	$33,518 85
To the agency in China and Japan,	9,341 00
" " in Russia	5,270 38
" " in Brazil	1,331 70
" " in Uruguay	5,571 29
India and Ceylon	2,203 17
Mexico and South America	1,788 71
Germany	10,895 74
France	3,167 00
Sweden, Norway, Spain, and Italy,	3,615 91
Japan	1,951 25

—— The "Presbyterian Monthly Record," for May, announces that "Mrs. Calhoun, widow of the Rev. S. H. Calhoun, D. D., embarked on her return to the Syria Mission on the 24th of March. She and her widowed daughter, Mrs. Dr. Danforth, will there be associated in missionary work for women and children. Mrs. Calhoun leaves four children in this country, in different stages of their education, one of them a student in the Union Theological Seminary of New York."

—— Missionaries of the (English) Church Missionary Society in South Ceylon, report in regard to the year 1876, that "notwithstanding untoward events, advance and improvement, to an unprecedented degree, have attended our labors in all branches of our operations, ... The number of native evangelists is now 101, showing an increase of thirty-four during the year, and the number of attendants at public worship has increased by 1,193. The communicants are 280 more than last year. There have been 126 adult baptisms."

DEPARTURES.

Miss Fanny M. Morris, from Trenton, N. J. and Miss Martha E. Pierce, from Gilmanton, N. H., sailed from Boston for Liverpool, May 19th, on the way to join the Zulu Mission, Southern Africa.

Rev. C. M. Hyde, D.D, recently of Haverhill, Mass., with Mrs. Hyde and two sons, sailed from San Francisco for Honolulu, Sandwich Islands, May 23d.

Edward M. Pease, M. D., and Mrs. Harriet A. Pease, sailed from San Francisco May 23d, on the way to join the Micronesia mission.

ARRIVAL.

Mr. and Mrs. Jencks, from San Francisco, March 1st, reached Yokohama, Japan, April 1st, and Kobe, April 16th.

DEATHS.

At Van, Eastern Turkey, March 27th, of diphtheria, Clara Louisa, eldest remaining child of Rev. Henry S. and Mrs. Helen R. Barnum, of the Eastern Turkey mission, aged five years and six months.

At Bergen, New York, May 24, Anne, only daughter of the late Rev. Charles Robinson, formerly of the Siam mission.

OFFERINGS FOR THE DEBT.

MASSACHUSETTS.		
Sutton, 1st ch. and so.		34 64
CONNECTICUT.		
Fairfield, a member of Cong. ch. 5, (sent but not received,)		
NEW YORK.		
Cleveland, D. Williams,	5 00	
Dunnsville, W. G. Davis,	100 00	105 00
NEW JERSEY.		
Bloomfield, Z. B. Dodd,		25 00
SANDWICH ISLANDS.		
Honolulu, Miss Lizzie K. Bingham,		5 00
Received for the "Debt" in May		169 64
Previously acknowledged (see June "Herald"),		8,719 11
		$8,888 75

DONATIONS RECEIVED IN MAY.

MAINE.		
Cumberland county.		
Falmouth, 2d Cong. ch. and so.	9.75	
Gorham, Cong. ch. and so.	8.00	
Lewiston, Pine St. ch. and so.	25.00	
Portland, State St. ch. and so.	10.00	52 75
Lincoln and Sagadahoc counties.		
Bath, a friend, 8.75 gold,	9.35	
Phipsburg, Cong. ch. and so. 25.25 (sent but not received),	—	9 35
Oxford county.		
Andover, Cong. ch. and so.		8 00
Penobscot county Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.		5 30
		75 40
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, 1st Cong ch. and so. 47.01; 2d Cong. ch. and so. m. c. 39.29;	86 30	
Westmoreland, Cong. ch. and so.	37 26	123 56
Grafton county.		
Bristol, Cong. ch. and so.	2 66	
Campton, Cong. ch. and so.	19 00	
Hanover, Cong. ch. and so.	29 81	
Plymouth, Cong. ch. and so. 5.61; do. m. c. 4.11;	9 72	61 19
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Peiham, Cong. ch. and so.		61 75
Merrimac county Aux. Society.		
East Concord, Cong. ch. and so. 7.21; Joseph Smith, 8;	15 21	
Pittsfield, Cong. ch. and so.	35 00	
Salisbury, T. D. Little,	5 00	55 21
Rockingham county.		
Atkinson, Miss ABIGAIL L. PAGE, with other dona. to const. herself H M.	50 00	
North Hampton, Cong. ch. and so.	15 00	
South Hampton, James Palmer,	5 00	70 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so.		130 23
		501 94
VERMONT.		
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, Friends of Missions,		1,000 00
Chittenden county.		
Burlington, 3d Cong. ch. and so.	30 22	
Winooski, Cong. ch. and so.	5 00	35 22
Essex county.		
Lunenburg, Cong ch. and so.		5 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
East Berkshire, Cong. ch. and so.		10 00
Orange county.		
Brookfield, 2d Cong. ch. and so.	21 35	
Thetford, a Friend,	10 00	
Williamstown, Cong. ch. and so.	17 60	48 95
Orleans county.		
Greensboro, Rev. Moses Patten and wife	26 30	
Newport, Cong. ch. and so.	12 75	
North Craftsbury, Cong. ch. and so.	15 60	55 65
Rutland county.		
Benson, Cong. ch. and so. 12.75; Mrs. Ann M. Howard, 10; a friend, 5;	27 75	
Rutland, Cong. ch. and so. to const. E. V. N. HARWOOD, KATHARINE R. PAGE, and E. P. DICKERMAN, H. M.	445 19	472 94
		1,627 76
MASSACHUSETTS.		
Barnstable county.		
Falmouth, 1st Cong. ch. and so. 213; m. c. 31;		244 00
Berkshire county.		
Stockbridge, Mrs. Sally Gillett,	20 00	
Williamstown, a birth-day offering,	5 00	25 00
Bristol county.		
Norton, Trin Cong. ch. and so.		7 36
Brookfield Asso'n. William Hyde, Tr.		
Southbridge, S. M. Lane,		200 00
Essex county.		
Andover, South ch. and so.	536 55	
Methuen, First Parish, m. c.	61 20	597 75
Essex county, North.		
Ipswich, 1st Cong. ch. and so.	22 00	
Newburyport, Belleville Cong. ch. and so.	524 15	546 15

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 19 00
Hamilton, Mrs. Kinsman (50c. for Papal Lands), 1 00
Peabody, Cong. ch. and so. 397.75; do. m. c. 44 48; to const. Mrs. MARY E. ROBERTS H. M. 442 23
Swampscott, Cong. ch. and so. 27 05—489 28

Hampden county Aux. Soc. Charles Marsh, Tr
Chester, 2d Cong. ch. and so. 5 00
Monson, Cong. ch. and so. 105 53
Springfield, 1st Cong. ch. and so. 88.85; C. M. 500; 588 85
Westfield, 1st Cong. ch. and so. 78 75
West Springfield, Park St. ch. and so. 34 61—812 74

Hampshire county Aux. Society.
Amherst, North Cong. ch. and so. 80 00
South Hadley, 1st Cong. ch. and so. 15 00
Williamsburgh, 1st Cong. ch. and so. 24 30—119 30

Middlesex county.
Cambridge, North Ave. ch. and so. 8.50; "The orphan's gift," 10; 18 50
Concord, Cong. ch. and so. 33 50
Somerville, Franklin St. ch. and so. m. c. 12.65; a friend, 10; 22 65
Stoneham, Cong. ch. and so. 30 16
Waltham, Trin. Cong. ch. and so. 25 22
Wilmington, Cong. ch. and so. 40 00
Winchester, Rev. John A. Vinton, 5 00—175 03

Middlesex Union.
Dunstable, B. Parkhurst, 10 00
Lancaster, a friend, 50
Stowe, Mrs. R. W. Fuller, 2 00
Westford, Cong. ch. and so. with other dona. to const. DANIEL ATWOOD H. M. 22 85—35 35

Norfolk county.
Hyde Park, 1st Cong. ch. and so. 55 30
South Braintree, Cong. ch. and so. 5 00
Weymouth, 1st Cong. ch. and so. 60 40
Wollaston Heights, Cong. ch. and so. 6 00—126 70

Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. (of which 20 for Papal Lands), 65 46

Plymouth county.
East Bridgewater, Union ch. and so. 15 00
Hanover, 1st Cong. ch. and so. 3 00
Middleboro, 1st Cong. ch. and so. 46 72—64 72

Suffolk county.
Boston, Park St. ch. 1,610; Mount Vernon ch. 1,149; Shawmut ch. 1,000; Old South ch. 500; Walnut Ave. ch. 356.97; Eliot ch., OTIS PACKARD, to const. himself H. M., 100; Central ch. 19 23; Vine St. ch. m. c. 15; Union ch. 8.38; "State Street" 700; S. D. S. 205; The old friend, 20; Silas A. Quincy, 10, 5,703 58
Chelsea, Chelsea ch. and so. 18 20—5,721 78

Worcester county, North.
Winchendon, North Cong. ch. and so. 113 63

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Baldwinsville, 1st Cong. ch. and so. 8 70
Paxton, Cong. ch. m. c. 16 00
Worcester, Central ch m. c. 178.50; do. a friend, 5; Old South ch. an individual, 100, 283 50—308 20

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Westboro, Evan. Cong. ch. and so. 155.34; C. B. Kittredge, 2.00; 157 34

9,809 79

Legacies.— Auburndale, Caleb Wright, add'l, by Mrs. Sarah L. Wright, Ex'x. 136 56
Grafton, Eliza A. Burton, by L. K. Leland, Adm'r. 300 00

10,246 35

CONNECTICUT.

Fairfield county.
Southport, Cong. ch. and so. 29 36

Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 82 65
Collinsville, Cong. ch. and so. m. c. 8 51
Farmington, 1st Cong. ch. and so. 100 00
Glastenbury, 1st Cong. ch. and so. 785 25
Hartford, Emma, for Papal Lands, 1 00
Kensington, Cong. ch. and so. 15 00
New Britain, Center ch. and so. 474 34
Newington, F, C. L. 10 00
Suffield, 1st Cong. ch. and so. 35 19
Unionville, Cong. ch. and so. 34 08
West Hartland, Cong. ch. and so. 6 00
Windsor, Cong. ch. and so. 23 08—1,575 10

Litchfield county. G. C. Woodruff, Tr.
Litchfield, L. Murray, 7 00
Northfield, Mrs. Hopkins, 5 00
Thomaston, Cong. ch. and so. 23 35
Winsted, Charles H. Blake, 10 00
Wolcottville, Cong. ch. and so. 39 86—85 21

Middlesex co. E. C. Hungerford, Tr.
Durham, 1st Cong. ch. and so. 45 50
Middletown, 1st Cong. ch. and so. 20.25; South Cong. ch. and so. 28.03; 48 28—93 78

New Haven county. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 34 00
Mt. Carmel, Rev. Stephen Hubbell, 10 00
Naugatuck, Cong. ch. and so. for Papal Lands, 50 00
New Haven, 1st ch. m. c. 10.08; North ch. m. c. 4.43; S. Wells Williams, 100; 114 51
West Haven, Cong. ch. and so. 11 60—220 11

New London county. C. Butler and L. A. Hyde, Trs.
Franklin, Cong. ch. and so. for Papal Lands, 14 00
Jewett City, Cong. ch. and so. 10 00—24 00

Tolland county. E. C. Chapman, Tr.
Hebron, 1st Cong. ch. and so. 13 00
Talcottville, Cong. ch. and so., to const. JOHN G. PERRIN, Mrs. S. A. TALCOTT, and Mrs. C. D. TALCOTT, H. M. 300 00—313 00

Windham county.
Putnam, 2d Cong. ch. and so. 83 68
Westford, Clarence McLean, 1 00—84 68

2,425 24

Legacies. — Litchfield, O. F. Crane, by Charles Adams, Ex'r, 201 25

2,626 49

NEW YORK.

Aurora, Mrs. R. Hale, 2 00
Brooklyn, Clinton Ave. ch. 619.15; Edith Gray, 50 cts. 619 65
Copenhagen, Cong. ch. and so. 5. (sent but not received), — —
East Otto, Cong. ch. and so. 10 00
East Stockholm, W. W. Hulburd, 2 25
Gloversville, Cong ch. and so. 520 15
Malone, a member of 1st Cong. ch. 10 00
New York, a friend to const. RALPH WELLS and MARY E. SEELEY, H. M. 200; Rev. B. N. Martin, D. D., 20; Miss I. Johnson, 10; 230 00
Pekin, Abigail Peck, 50 00
Poughkeepsie, Cong ch. and so. 25 85
Smyrna, Cong. ch. and so. 23 25
Walton, 1st Cong. ch. and so. 131 47
Westmoreland, 1st Cong. ch and so. 16 00—1,640 62

Legacies. — New York, Mrs. S. W. Arms, by G. C. Woodhull, Ex'r, 1,000 00
Watertown, Milton Clark, add'l, by John C. Knowlton, Ex'r, 1,500 00

4,140 62

NEW JERSEY.

Hohokus, Annie Jameson, 10 00
Orange, Trin. Cong. ch. and so. 85.39; 1st Valley ch. m. c. 50; 135 39
Plainfield, Mrs. Oren Johnson, 10 00
Vineland, Cong. ch. and so. 6 50—161 8

Legacies. — Morristown, R. R. Graves, by Thomas C. Pollock, and others, Ex'rs, 10,000 00

10,161 89

PENNSYLVANIA.

Mercer, Rev. S. Manning, 41 72
Philadelphia, C. X. Y. 50 00——91 72

VIRGINIA.

Hampton, Bethesda ch. and so. 45 00

WEST VIRGINA.

Romine's Mills, Rev. Thomas Baldwin, 10 00

NORTH CAROLINA.

Wilmington, 1st Cong. ch. and so. 5 68

OHIO.

Bryan, S. E. Blakeslee, 11 00
Cleveland, 1st Cong. ch. and ss. 18; Franklin St. ch. and so. 6.26; 24 26
Edinburgh, Asa Bingham, 11 70
Little Muskingum, Cong. ch. and so. 4 20
Lorain, Cong. ch. and so. 5 20
Lyme, Cong. ch. and so. 44 43
Marietta, 1st Cong. ch. and so. 50; 2d Cong. ch. and so. 1.83; 51 83
Mansfield, 1st Cong. ch. and so., add'l, 10 00
Mineral Ridge, Welsh Cong. ch. and so. (of which 5. for Mexico), 20 00
Oberlin, 2d Cong. ch. and so. 33.78; Homer Johnson, 10; 43 78
Springfield, 1st Cong. ch. and so. 11 81
Toledo, 1st Cong. ch. and so. 157 69
Tontogany, Mrs. Philetta Minton, 1 00
West Audover, Cong. ch. and so. 17 25——414 15

ILLINOIS.

Bartlett, Cong. ch. and so. 2 50
Chicago, C. G. Hammond, 1 000; a friend, 20; Reading Room of Theol. Semiuary, 5.40; 1,025 40
Dover, J. B. Alleu, 70
Dwight, 1st Cong. ch. and so. 9 75
East Paw Paw, Cong. ch. and so. 2 00
Jefferson, J. W. Mabhs, tithe of winter's earnings, 8 50
Mattoon, Cong. ch. and so. 15 00
Pittsfield, Cong. ch. and so. 15 65
Roseville, Rev. A. L. Pennoyer and wife, 5 00
Wayne Station, Cong. ch. and so. 3 60—1,088 10

MICHIGAN.

Ann Arhor, Cong. ch. and so. 5 10
Battle Creek, Sophia Stiles, 2 00
Hopkius, Cong. ch. and so. 8 10
Old Mission, Mrs. Alice D. Tracy, 1 00——16 20

MINNESOTA.

Lamberton and Walnut Station, Cong. chs. 5 00
Luverne, Rev. C. W. Matthews and family, 4 00
Minneapolis, Plymouth ch. and so. 25 32——34 32

IOWA.

Ames, Cong. ch. and so. 21 98
Burr Oak, Cong. ch. and so. 4 00
Chester, Cong ch. and so. 25 00
Edgewood, N. G. Platt, 10 00
Elkader, Cong. ch., Mary H. Curtis, 5 00
Grinnell, a friend, 5 00
Jamestown, Cong. ch. and so. 15 00
Montour, George Blake, 10 00
Newton, a family contribution, 7 10
Red Oak, Cong. ch. and so. 12 46—115 54

WISCONSIN.

Beloit, 2d Cong. ch. and so. 35 00
Center, Young People's Mis. Soc. of Cong. ch. 5; a friend, 1; 6 00
Delavan, Cong. ch. and so. 25 26
Elk Grove, Cong ch. and so. 8 22
Madison, 1st Cong. ch. and so. 104 59
Milwaukee, Spring St. Cong. ch. and so. 28 25
New Chester, 1st Cong. ch. and so. 3 36
Shullsburg, Cong. ch. and so. 4 00—214 68

KANSAS.

Quindaro, Cong. ch. and so. 2 50
Valley Falls, 1st Cong. ch. and so. 8 00
Wyandotte, Forest ch. and so. 1 50——12 00

OREGON.

Astoria, Cong. ch. and so. 7 50

CALIFORNIA.

Benicia, Cong. ch. and so. 10 70
Grass Valley, Cong. ch. and so. 15 95
Oakland, 1st Cong. ch. and so. 72.22; 2d Cong. ch. and so. 2.78; Plymouth Ave. ch. and so. 21.35; 96 35
Santa Cruz, Cong. ch. and so. 16 05—139 05

COLORADO.

Denver, J. H. Learned, 10 00

DAKOTA TERRITORY.

Fort Berthold, Rev. C. L. Hall, 10 00

CANADA.

Province of Ontario.
Ottawa, Cong. ch. and so. towards salary of Rev. C. H. Brooks, 23 65
Whithy, Marie Bachmann, 5 00——28 65
Province of Quebec.
Eaton, Cong. ch. for work at Guadalajara, 3 50
Sherhrooke, collection for work at Guadalajara, 18 50
Montreal, Emmanuel ch. s. s. 6; friends in do. 12; Mrs. McIntosh, 5; a lady in Zion ch. 10, all for work at Guadalajara; a friend by Mr. Stevenson, 3.50, 36 50——58 50

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q. 50 00
Turkey, Van, Rev. H. S. Barnum, 30 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 4,001 00

From Woman's Board of Missions for the Interior.
Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.*

For sundries, 1,927, less previously acknowledged under School Fund, 127, 1,800 00

MISSION SCHOOL ENTERPRISE.

Maine. — Biddeford, Pavilion s. s. 1.50; Bridgton, Juv. Class s. s. 1.70; Patton, Cong. s. s. 6; West Dover, Cong. s. s. 6.20; 15 40
New Hampshire. — Claremont, Miss Pond's s. s. class, 2.25; Hanover, Cong. s. s. 17.88; Pemhroke, Cong. s. s. 30; Sanhornton, Cong. s. s. 30 62; 80 75
Vermont. — Peacham, Cong. s. s. 16 51
Massachusetts. — Lakeville, Cong. s. s. 18.75; Peru, Cong. s. s. 10.50; 29 25
Connecticut. — Cromwell, Cong. s. s. 72 00
New York. — Brooklyn, Armstrong Juv. mis. soc. for Kalgan school, 50; East Stockholm, Katie L. Hulburd, 10 cts.; Miller's Place, Cong. s. s. 6.25; 56 35
New Jersey. — Vineland, Infant class, 68
Illinois. — Farmington, Cong. s. s. 10 00
Iowa. — Bloomfield, Cong. s. s. 2 33
Wisconsin. — Beloit, Cong. s. s. for pupil in the Bridgman school, China, 40 00
China. — Peking, Rev. W. A. P. Martin, for the Bridgman Girls' school, China, 20 77

Donations received in May, 24,768 77
" for the Debt, in May, 169 64

24,938 41

Legacies received in May, 13,137 81

$38,076 22

Total, from Sept. 1st, 1876, to May 31st, 1877, $288,328 75

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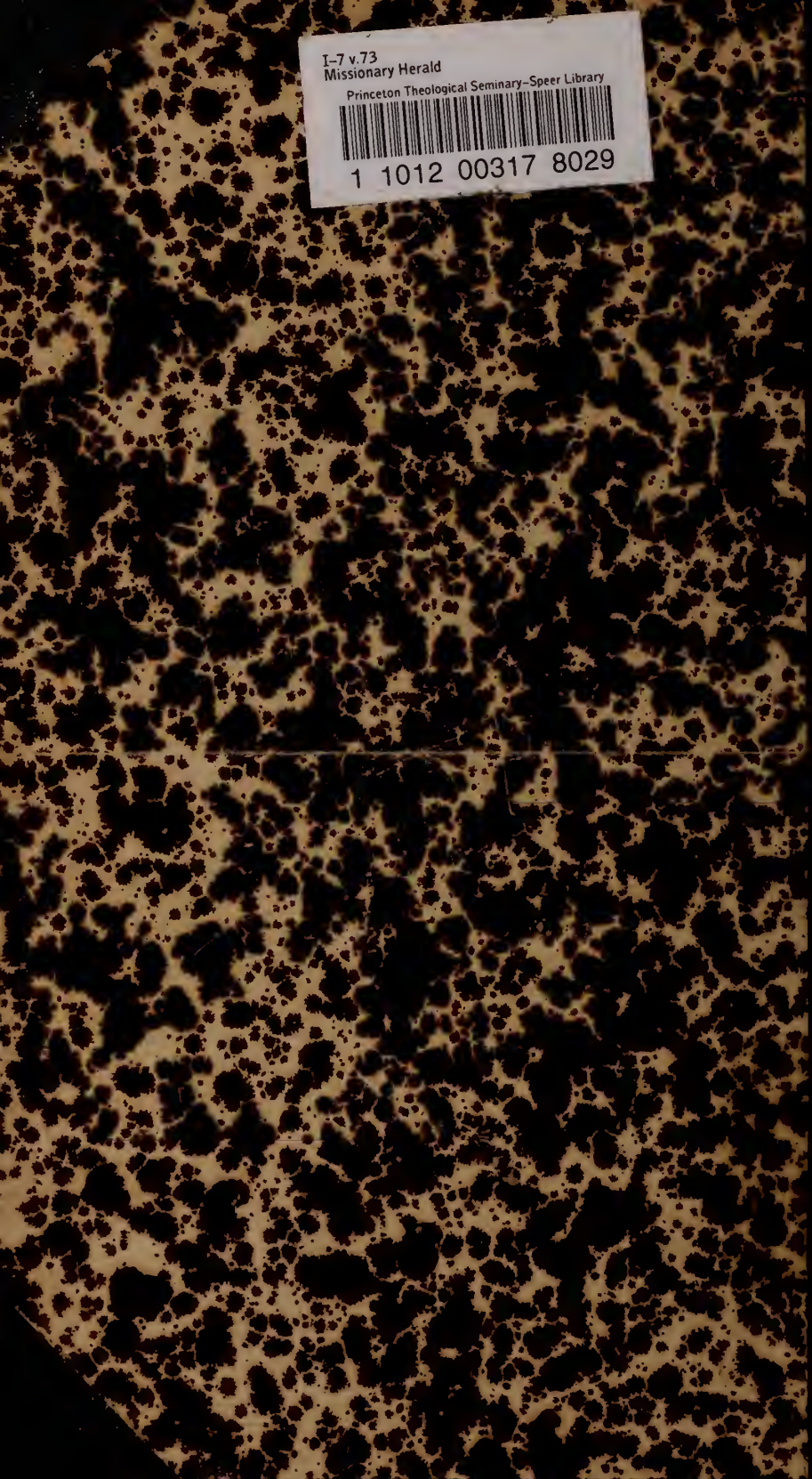
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